

THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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LONDON MISSIONARY SOCIETY.

The fifty-second annual meeting of the subscribers and friends to this institution was held at Exeter Hall, on Thursday morning, the 14th inst. The weather was extremely favourable, and at an early hour there was a very large assembly present. On the platform we noticed C. Hindley, Esq., M.P.; Drs. Morrison, Bennet, Burder, Halley, &c.; the Hon. and Rev. B. Noel; the Hon. Leland Noel; the Revs. J. H. Hinton, Jacob Stanley, A. Reed, Alexander, Adkins, &c.; Wm. Alers Hankey, Esq., E. Baines, Esq., &c.; Capt. Hunt, late commander of the Basilisk; and others.

Sir C. E. SMITH, Bart., having taken the chair, The proceedings commenced by singing—

Great was the day, the joy was great,
When the divine disciples met;
Whilst on their heads the Spirit came,
And sat like tongues of cloven flame, &c.

The Rev. J. ALEXANDER (of Norwich) implored the Divine presence and blessing, and

The CHAIRMAN then rose and said: I have expressed some reluctance in consenting to preside this morning, and for more than one reason, as your friends the Secretaries will bear me witness. I felt that the chair would have been better occupied by some one else than the treasurer of the Institution. I feel it is a great honour to occupy this post in your Society, and I would rather that the honour of presiding at this meeting had been bestowed upon some other person. But I have another reason for feeling some reluctance in taking this position, if you will excuse me in stating it—a personal one; it is this: that during the whole of last night I was not able to obtain half an hour's sleep, from my intense interest in the circumstances and prospects of the Society. Therefore I trust you will kindly bear with me if I cannot address you as methodically as I could desire, and not attribute it to that which is the farthest possible from my mind—want of interest in the proceedings of this great Society. There is an expression in a classical writer that has always had great interest to my mind. The great orator of Rome speaks of the religion of the spot—*religio loci*; and I have been led to think that there is a very analogous feeling, namely, the religion of the topic or the subject. Let me explain what may seem rather an abstraction. Let any of the family of the Duke of Marlborough go to the battlefield of Blenheim, and if the chivalrous heart beats in their bosoms, they will rejoice to think of the honours conferred upon their family in connexion with that field. To take a more modern instance: let any of those who respect the name of the Duke of Wellington go to the battle-field of Waterloo—and especially if it should be after his removal from this scene, which we shall join in saying God grant may be a long-deferred event [cheers]—and who that feels an interest in his honour would not be conscious of kindly feelings springing up in their minds when looking on the spot where his trophies were won? But when we approach the topic of the London Missionary Society, and contemplate it in its length and breadth, now that it has existed half a century, we must be but little acquainted with its history, or little interested in the great object for which it exists, if our hearts are not kindled with what it has done, and with what, in the hand of God, it is now doing for the world. In thinking of the history and circumstances of the Society, my mind has been involuntarily carried to some of its early circumstances. I feel as if present at the spot in the city of London where some forty or fifty men met in faith to originate that great Institution, in favour of which your hearts and minds are enlisted. When you have walked upon the shingled beach, and observed the seaweed that has been carried up by the tide and ranged along the shore, have you not considered it a mark of the height to which the tide had risen? So we may look upon the institutions which now exist. Such an institution as this indicates how high the tide of our forefathers' feelings rose [hear, hear]; and it is not only an instance of the warmth of their feelings, but of the energy of those efforts, formed in faith, for the glory of God. Those who undertake a work, however feeble it may be, if commenced in faith, may be assured that they will leave landmarks for which the world hereafter will thank God. I have thought of the voyage of the Duff, and of the singular conversion of the captain of the vessel under the preaching of Griffin. I have thought that great results flowed from these apparently slight events. I have pictured to myself that good man in his pulpit, fearing lest his sermon should not be suited to the captain whom he saw entering his chapel. I have thought how its improbable subject was blessed to the conversion of that soul, and how that very man was the captain of the first vessel which carried forth your missionaries to the Pacific. I have thought of Africaner converted by the grace of God, from the lion turned into the lamb; and I have thought not only of those who are dead but of those who still survive. How remarkable a providence was it that Lacroix was brought into your service, a man able to speak most of the languages of Europe, and possessing a remarkable facility for acquiring the lan-

guages of the East. Then I have thought of his labours in India, which perhaps have been more successful in their degree than those of any other missionary, with the exception of Dr. Duff, of the Church of Scotland, Mr. Pope, the honoured missionary of the Society for the Propagation of the Gospel, and Mr. Moffat, that name so honoured by every friend of the London Missionary Society [cheers]. We have heard much recently of events in India, and have done honour to the exploits of our countrymen in that country, and there is not a person present, who, having heard of the manly valour of Sir Henry Hardinge, has not been able to thank God for the sanctified courage of the commander of the forces of the East, going among the army, and preparing them for the great battle in which they were about to engage. But in our missionary, Moffat, we have an instance of at least as great and sanctified courage [cheers]. And when I remember some of the tales he has told me of his long journeys in company with savages, with nothing to slake his burning thirst but the foul water of the arid regions through which he passed, I have thought that we possess an assurance in connexion with the labours of this Society of as much sanctified courage as has ever been exhibited on more questionable fields of battle. But in thinking of our meeting, I should not do justice to my own feelings, if I did not say that my mind has been at least as much occupied respecting the principles of this Institution, as in relation to the persons and the events connected with it. Allow me (commonplace as the subject has sometimes been considered) to dwell with congratulation and thankfulness on that peculiar feature of this Society, evinced in its holding up the banner of true Catholicity to Christendom and to the world at large [cheers]. If there is one aphorism more than another which expresses the objects of this Institution, and its true character, it is—In necessary things, unity; in non-necessary things, liberty; and in all things, charity! If ever there were times when the manifestation of this principle was necessary, surely they are the times now passing over us. If every party-spirit finds its way upon the platform of the London Missionary Society, it has no standing-room there. It is true our missionaries are chiefly members of the Congregational body, but that is not necessarily the case. Allow me, frequently as the fundamental principle of the Society has been referred to, to advert to it to-day. "As the union of God's people of various denominations, in carrying out the great work of missions, is a most desirable object; so to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be a difference of opinion among serious persons), but the glorious gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call unto the fellowship of his Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God." Founding my opinion on this, as upon a rock, I say that no one has a right to-day, at the meeting of this Society, to insist on any point as an essential, upon which there is a difference of opinion amongst us. The greater part of us are voluntaries, but no person present, if he keeps order, has a right to say one word that would be offensive to any Churchmen of the most delicate mind, or to any who entertain opposite opinions [cheers]. We are mostly in the habit of not using prepared forms of worship, but no one has a right to say one word contemptuous towards that beautiful Liturgy of the Church of England, which Robert Hall characterises as one of the noblest productions of uninspired men. If any one thinks this an undue restriction, upon any other occasion, he must submit to it on the platform of the London Missionary Society. This is not a new doctrine of independence: allow me to read an extract from a passage, which, in ten years' time, will be two hundred years since it was written. It has been preserved in MS. in the British Museum, and has been printed by Thomas Carlyle. The opinion is this:—"Men who believe in Jesus Christ—that is, the form that gives being to true religion, namely, to faith in Christ—and walking in a profession answerable to that faith; men who believe the remission of sins through the blood of Christ, and free justification by the blood of Christ, who live upon the grace of God—they are members of Jesus Christ, and are to him the apple of his eye. Whoever hath this faith, let his form be what it may, he walking peaceably without prejudice to others under other forms: it is a debt due to God and Christ, and He will require it, if that Christian may not enjoy his liberty. If a man of one form will be trampling upon the heels of another form; if an Independent, for example, will despise him who is under Baptism, and will revile him and reproach and provoke him—I will not suffer it in him. If, on the other side, those of the Anabaptist judgment shall be censuring the godly ministers of the nation who profess under that of Independency; or if those who profess under Presbyterianism shall be reproach-

ing or speaking evil of them, traducing and censuring them—as I could not be willing to see the day when England shall be in the power of the Presbytery to impose upon the consciences of others that profess faith in Christ—so I will not endure any reproach to them. But God give us hearts and spirits to keep things equal. Which, truly, I must profess to you, hath been my temper. I have had some boxes on the ears, and rebukes—on the one hand and on the other; some censuring me for Presbytery; others as an inlet to all the sects and heresies of the nation. I have borne my reproach; but I have, through God's mercy, not been unhappy in hindering any one religion to impose upon another." That was not pronounced by a bad Independent; it was spoken by Oliver Cromwell [loud cheers]. I have now done, having detained you, I fear, too long; but I must now say that, before the idol-car of sectarian party spirit, I trust, by God's grace, I shall never fall down. Whether it be surmounted by the bishop's mitre, or the cap of liberty, I equally dislike it, because it is opposed to the meek and lowly spirit of Jesus Christ. I would sooner be crushed by the party spirit of the car of Juggernaut than ride upon it. I hope that it will not be necessary, but, that by the outpouring of the Spirit of God, the London Missionary Society will not only be preserved for the propagation of the gospel, but be the mighty bulwark, to resist the intrusion of party spirit, whether it be on the right hand or on the left [loud cheers].

Mr. A. TIDMAN, Foreign Secretary of the Society, then read an abstract of the Report, which stated—

That the missionaries of the Society, in common with those of every Evangelical Protestant Communion, had now to encounter, in every field of their exertions, the most active opposition from the agents of Popery. In no part of the world was the anti-Protestant design of Catholic missions more striking and conclusive than in POLYNESIA. The martial power of France, which was degraded to force upon the Protestant Christians of Tahiti the exclusive pretensions of the Papal Church, continues to oppress and pollute that island; but the designs of Popery, as it respects converts, had thus far totally failed, and not more than one-sixth of the population had been brought even into external alliance with the invaders of their country. The deeply-injured Queen, Pomare, continues to prefer freedom in exile to French oppression; but the directors, aided by the liberality of their friends, have adopted the best means for mitigating her sufferings and ministering to her wants. Over TAHITI, bleeding with her many wrongs, we must mingle smiles with tears, and sing of mercy as well as judgment. In the camp at Papeetoo the presence of the Lord was felt and owned; and many, in this dark season of national adversity, have sought and found that mercy which, in brighter days, they neglected or despised. The mission at TANNA had been revived, and the gospel extended to other islands of the NEW HEBRIDES, where the prospects are peculiarly animating. In parts of the SAMOAS the Divine presence has been felt in renewed power, and with the most blessed effects.

Events, equally astonishing and delightful, have occurred, during the year, under the gracious control of the God of missions, for the propagation of the gospel in China. By the decree of the Emperor, the myriads of that vast empire were now at liberty to embrace and profess the religion of the Lord of Heaven, as known and published by the western nations. The Directors were sensible of the high duty to China which rested upon this Institution in particular; but their delight that her teeming population was now open to the mercy of the gospel, was not unaccompanied with deep regret, that their efforts to meet her loud and pressing claims had been so inadequate to the solemn and joyous occasion. At Shanghai and Amoy our missionaries enjoy many marks of the Divine favour; and there was every prospect of an abundant harvest.

In INDIA, and more particularly the Southern Provinces, the deadly force of cholera has been widely prevalent; and many of the native Christians, and several devoted native Evangelists, had been numbered with its victims. At no former period, however, had the work of the Lord been more vigorous and expansive in its progress. The number of converts, who had professed the name of Christ in baptism, had been great beyond precedent. Female education was beginning to yield precious fruit in the conversion of souls and the advancement of social comfort. From the Theological Seminaries, a large body of native Evangelists, renovated in heart and informed in understanding, were preparing to enter the field of spiritual death.

In AFRICA, some of the missions had been exposed to the danger and desolation of war, especially Philipolis; but hostilities had happily terminated, and the selfish and cruel designs of the Dutch invaders had been frustrated. In several parts of the country there had been gracious revivals of spiritual religion, and four hundred members had been added to the native churches.

Cheering tidings had been received from the oppressed Christians of MADAGASCAR. Though persecuted, they were not forsaken; though cast down, they were not destroyed. Amidst all their privations and dangers, the believers had multiplied, rather than decreased. No additions had been made to the number of the martyrs, but the cruel edicts of the Government, though somewhat relaxed, are unrepelled.

Many of the WEST INDIA stations had participated in the Divine presence and blessing.

The number of stations and outstations, supported by the Society in different parts of the world, was 460, connected with which there are 150 churches. The Society employs, among the heathen, 165 European missionaries and 700 European and native assistants. The number of printing

establishments in operation was fifteen. In the past year the Directors had sent forth to various parts of the world missionaries, with their families, amounting, exclusive of children, to eighteen individuals.

The total amount of receipts, during the past year, had been £79,745 1s. 1d.; the expenditure, £74,497 7s.

Dr. VAUGHAN rose to move—

That the Report, of which an abstract has been presented to the meeting, be approved and adopted, and that the directors be requested to employ the necessary measures for having it printed, and put in circulation at the earliest practicable period; and this meeting, deeply sensible that the grace of God is the only source of well-qualified agency, no less than real prosperity in Christian Missions, devoutly ascribe to Him, for the extended and successful labours of the London Missionary Society, the glory due unto His name, while it humbly implores the more abundant communication of the Divine Spirit to crown its future exertions with still augmented success in the conversion of the heathen to the faith of Christ.

I have been requested to move the adoption of the Report which has now been read; and so far as that truly excellent Report itself is concerned I might be content to do so in the few words I have now uttered, and have remained silent. But it is expected, on occasions like the present, that when you recommend the adoption of a particular course you should be prepared to assign some reasons in favour of what you so recommend. The modern church owes very much to the missionary spirit; we have done nothing under the impulse of this spirit that has not been returned manifold into our own bosom. In becoming givers we have been made receivers; God has cared for us in proportion as we have cared for others; as we have passed beyond the limit of our own various enclosure, it has only been to place ourselves beneath a richer shower of the Divine blessing. About a half a century ago, when the missionary spirit was awakened in our churches, they appeared to need some new and stirring object. The revival of religion in Great Britain which had taken place about half a century before, in connexion with the preaching of Whitfield and Wesley, had pretty well spread its influence over the length and breadth of our country; but it belongs to the human mind, in the case of multitudes as of individuals, that there should now and then come upon it the freshness of a new stimulus supplied by a new object. There was in this country at that time, as you know, in connexion with our churches, many holy men whose hearts were ready to kindle under such an influence as that which fell upon it. It is very true that French infidelity, revolutionary Atheism, about fifty years ago, seemed to promise our pious fathers some new and quite sufficient occupation; but amidst all the ravings of Infidelity and Atheism at home, those men had hearts in them capable of meditating extended missionary labour abroad. While war raged upon the continent, while it shook thrones and dynasties to the dust, amidst the roar of cannon and the shout of warlike multitudes, these good men formed their purpose of sending the gospel of peace unto the ends of the earth. Sir, the sea at that time was everywhere scoured by the ships of the enemy; very few of our colonies were open to the labours of missionaries; our great Indian empire was in the hands of a set of money-worshippers in Leadenhall-street, who, marvellously Christian as they deemed themselves to be, had somehow come to the sage conclusion, that Christianity was a thing that must do harm, and could not do good, if it were sent to India. Our pious fathers had to look on these corrupt children of a corrupt civilisation at home; and they turned their thoughts away to the rude tribes of the South Sea and of Southern Africa, and they began to think that in them they should probably find more hopeful specimens of humanity. It was a bold attempt to make, under the circumstances of the time. But the great difficulties that came upon these men appear to have been for the very purpose of testing and strengthening their principles, and of transmitting their character to us as that of men who, if they could not have written very fine things about moral heroism, were capable of leaving upon the page of our religious history the living thing itself [cheers]. I never look at this Society, in connexion with those good men, without feeling that it carries along with it, in that view, a powerful claim upon our regard. But with reference to ourselves, it is a good thing, Sir Culling, in relation to a good cause, to have men committed to the object [hear, hear]. What the state of things would be if this or that project had never been taken up is one question; but what the state of things will be (supposing the project to have been adopted) if it is abandoned, or even allowed to decline, is another [hear, hear]. We all feel that the extinction of the London Missionary Society would be a proclamation, to the very ends of the earth, of the extinction of that large section of the church which is known to be mainly its support; and that even its decline would be a signal, through every region, of the decline of everything else in the same quarter [hear, hear]. Sir, it is well, when we have to do with a being like man,—a selfish, luxuriating creature; one sadly beset with the love of his own ease—one whom it is very difficult to bring to put his hand to the plough of labour; and who, even when he has done so, is very prone to look back,—it is well to have this strange being so committed to his proper work that, even as a calculation of selfishness, it will be seen to be a more costly thing to go backwards than to go forwards [cheers]. Now, sir, we are in this very wholesome position in relation to the London Missionary Society. Whatever we may see, in the form of difficulty, connected with our going onward, it is nothing compared with that which would grow up about us as the consequence of going backward. I rejoice, therefore, exceedingly to find that the Report of the present year has in it the signs of progression to so pleasing an extent [cheers]. But that Report informs us, also, that in every place where your missionaries are labouring, the emissaries of Rome are crossing their path; with a magnanimity worthy of their cause, these spiritual heroes are anxious to “enter into” other men’s “labours,” and to “reap where they have not sown” [cheers and laughter]. Sir, this is another ground on which to make the kind of appeal to which I have just referred. If we had never committed ourselves to the work of converting the heathen, we might then have been comparatively innocent in leaving the Romanist to do it; but having taken our stand in this work, to

allow ourselves to be driven from it by such antagonists, who can hear of it for a moment? [hear, hear]. Better never to have planted our foot on the shores of heathen lands, than allow it to be supplanted by those old corruptions of the truth of God [cheers]. I had almost said it were better that the heathen should never have heard of Christianity, than that they should have heard of it libelled as these men libel it [hear, hear]. I mean what I say upon that point. It is nothing less than that; and sure I am, that, in many cases, it is far better to have to deal with a religion that is wholly false, than with corrupt forms of that religion which alone is true [hear, hear]. But, sir, there are “signs of the times” in relation to Romanism upon which my eyes fix, and which it gladdens my heart to observe. We have heard a great deal of late about the progress of Popery; we see Anglo-catholicism verging fast towards Romanism, and thus “going unto its own place” [laughter]; and I do not at all question but that within the last thirty years there has been a considerable revival of the papal power. But, Mr. Chairman, the case does not end there. While this progress has been made, the vauntings of it have been going forth rather imprudently loud; and, as the result, they have awakened upon the continent of Europe a scrutiny, a jealousy, and a reaction which is menacing an overthrow, surpassing anything that has happened since the days of Luther. No man can look at the movement in Germany, no man can look at France, in connexion with a similar movement which has arisen out of the labours of such men as Michelet, Quinet, and others, who are working there, without seeing that there is a keen, a steady, a trumpet-tongued protest going up against Romanism, which promises to prove its little gain of yesterday only preparatory to its mighty loss of to-morrow. Oh, sir, it is a shame—it is a shame to the ministers of religion—that we have left this noble reaction to be the achievement of philosophers rather than of divines,—of men of letters rather than of theologians,—aye, the reaction of men of the world for the most part, contending for a manly liberty of thought, when it might have been that of the Church contending for the higher emancipation of man’s whole moral nature [hear, hear]. But, if we have been thus far in fault, and if God be now putting this visible reproach upon our supineness, I trust that we shall know how to profit by the lesson that is presented to us. The point, however, to which I mean to bring all this is just what I am about to state. Let these Romanists know that the state of things in Europe is such, that they are now very likely to find their game here to be what it was about the time of Luther, namely, a losing game; let them feel that, from some cause or other, Europe has become spoiled for their machinery; and what will they do then? Why the natural outlet for their zeal will be to pour down like a flood upon all our missionary stations [hear, hear]—and it must be our work, nay, I will not say ours, it must be the work of all our missionary societies, banded together like the Greek phalanx of antiquity, and do battle with the man of sin as now at best a baptized paganism among men [cheers]. Oh, my friends, be not alarmed about the progress of Romanism [hear, hear]. You give it strength by that fear; you croak it into power by not treating it as it deserves [cheers]. Treat it as an impostor that is to be exposed and destroyed; never talk of it as anything else; never let your children hear you speak of it but as a thing of that character; and let your press always speak of it as that which is to be withered by the advancing enlightenment which is abroad. Be sure of this, the mind of Europe is now teeming with elements of culture that will unfit it for ever bowing again to that degraded yoke [cheers]. Aye, the men of Europe are already spoiled for tricks of that sort; and the women, too, are in the same position. They are both learning—though in some cases, perhaps, rather late—that a noble nature was never designed to be the victim of priestly meddling, priestly craft, and priestly oppression. Sir, I am not the man to violate the catholicity of the platform of the London Missionary Society; I am not here to assail Church-of-Englandism proper; but I am here to denounce that Church-of-Englandism, and every religion, whatever name or form it may assume, which puts the priest into the place of the Almighty, and which makes him the power imparting to man his religious character and the ground of religious hope [hear, hear]. Whether you call that Protestantism, or Tractarianism, or Romanism, or Hindooism, or anything else, it is only a particular form of the one great priestly jugglery against which we have a mission to protest [cheers]. Shall I remind those of you who are parents what you owe to this question? History tells us of an ancient king who conceived that he had suffered grievous wrong from the power of ancient Rome. The old man had his hoary hairs upon him, and he was conscious that to him would hardly pertain the power of carrying into effect the purposes of his mind against that haughty and tyrannical dominion. But that aged king had a son, a boy in the ninth year of his age; and, on an appointed day, he summoned the nobles, the priesthood, and the people of the realm, and, in the presence of the splendid host, the boy had to take his place beside the altar, to lift his hand as in the presence of the immortal gods, and to swear eternal enmity to Rome. The boy did as the sire commanded; and he lived to make the tide of war force its way through the frozen passes of the Alps, spread itself over the plains of Italy, and send terror to the heart of Rome, where fear had not been known for centuries. What do I mean by this allusion? I mean that you parents should train your children with steady purpose to put down all these priestly forms, to maintain pure and undefiled religion, and not to allow the cup of the sorceress, by which all nations are made drunk and destroyed, to pass without a proper reprobation. But I would say further, that, apart from all the facts to which I have referred, as tending to point out to us our course of duty, the great rule of duty itself still remains as our commanding guide and authority. We often fail, I think, to bear in mind that our great business here is with our duty; that we are sent into the world, not to enjoy, but to labour—not to fish after men’s praises or men’s wonder, but to do men good. We have our place here not to judge of things by events or by success,

but to judge of them by their rightness or wrongness; and he has but a poor grovelling spirit who can labour manfully only as human applause shall greet him, and is the shout shall attend his efforts. Rather give me the man whose soul is so built up in reverence for the great line of right, that he can find the beginning of his Paradise in the consciousness that he is doing the right thing, by the right means, and in the right spirit, whether success come or not. In proportion as we are able to do this, we are guarding against one of the treacherous tendencies which beset us—that which often makes our very religion to be only another form of our selfishness. It is said, concerning the celebrated Charles Fox, that a new member of the House of Commons having delivered his maiden speech with much effect, a friend who was near him, said “That gentleman will be a very distinguished man in our debates.” “I don’t know that,” said Mr. Fox, “wait a little; let me see him fail.” Aye, “there’s the rub” [laughter]. Let me see a man stumble, and then let me see if he has elasticity enough in him to recover; let me see him fail, and let me see if the failure of to-day be to him only a stronger motive for wiser and better directed effort to-morrow [hear, hear]. But how are we to be thus strong? Not by looking to consequences, but by looking to principle. Consequences, like the world, are ever varying; but the great rule of rectitude, oh! that, that has stability and grandeur; it is, like Him from whom it comes, “the same yesterday, and to-day, and for ever.” To live in it is to live in Him; to die in it is to die at His feet, to die beneath his smile. Oh, it is not to die, it is to live [hear, hear]! Shall we, then, draw back? O God! make Thine own religion in our hearts to answer, No; make our manhood, which is also Thy gift, to answer, No; and make our very shame and selfishness, which are our own, make even them to answer, No.

C. HINDLEY, Esq., M.P., on rising to second the resolution, spoke as follows: This meeting is a demonstration of the continued interest which is felt in the London Missionary Society. A few days ago, I had the honour to sit upon this platform next to the Marquis of Lorn, a young nobleman of great promise, but unaccustomed to attend such meetings as the present. He expressed to me his great astonishment at seeing so many ladies present. I almost felt the same emotion on coming to the meeting to-day? But what is the fact? Why, that in everything great, noble, and useful, the ladies are always first, and I am quite convinced that the exalted position of our country is more owing to them, than it is even to the gentlemen of our land. I rejoice in the object of this Society, and I rejoice also in its constitution. The object must be dear to every Christian, be he Wesleyan, Churchman, one of the United Brethren, or Baptist, be he what he may; the object of this Society, which is to evangelise the world, and to disseminate the gospel of our Lord Jesus Christ, must be dear to every one who loves the name of the Saviour [cheers]. But I rejoice also in the constitution of this society, which, not trusting to sectarian effort, unites men of all parties, giving to every one an opportunity, to whatever other society he may belong, of attaching himself to this, and carrying out, by co-operative effort, one great object—the extension of the Redeemer’s name. This Society has, in that respect, an advantage in heathen countries. The heathen might naturally ask, when they saw men of different denominations each urging their own views, “Can you not agree amongst yourselves, and then come to tell us what is your view of divine truth?” But this Society, recognising, as it does, all sects holding the essentials of religion, cannot be open to such an objection [hear, hear]. There is one part of the Report which deeply interested me; and that is the narration with regard to Queen Pomare. I am sure the example of that Queen ought to make her dear to the Christians of this country [hear, hear]. Little did the governments of England and France think that she would manifest that constancy which she has shown under her trials. I am quite certain that the English, as well as the French Government, believed that she would soon be persuaded by the presents and bribes of France; but she has shown in her exile that the grace of God has taken possession of her heart, and that the principles which she has espoused she espoused because she believed them to be true [cheers]. I do trust that, if the funds of this Society should be inadequate, or if there should be any reason on the part of the directors for withholding what their benevolence would induce them to offer—I do trust that, without reference to this Society, there will be a feeling amongst the benevolent Christians of England which will prevent that Queen, exiled and oppressed as she is, from suffering, in a temporal point of view, in the situation in which she is placed [“Hear, hear,” and cheers].

E. BAINES, Esq., jun., of Leeds, in supporting the resolution, said: I have a duty to perform which will preclude me from making any general remarks on the work of missions. I will only, in one brief sentence, say that I regard this enterprise of Christian benevolence as one of the clearest of the duties that we owe to our Creator, to our Redeemer, and to our fellow-men, as a noble and glorious enterprise, dignifying and blessing the age in which live, and worthy to engage the best affections of every Christian. The special duty, sir, which I am called upon to perform, is one entrusted to me by the Directors of your Society, and also by a Committee which has lately been sitting in London for the purpose of investigating its affairs [hear, hear]. I need not remark to a meeting like this, that in all our great voluntary associations, it is essential that the Directors should be responsible to the subscribers for the management of the affairs of the Society; and it is quite certain, that no such society can prosper unless there is full confidence and mutual satisfaction on the part of the constituents and the executive. Your Directors, conscious of this truth, have taken a step which I am sure will meet with your approbation. They were desirous to lay the whole of their affairs, and especially the whole of their expenditure, before a select committee, consisting of gentlemen from various parts of the country—laymen, men of business, and men wholly unconnected with themselves, except as members of the Institution. They therefore selected a committee of that nature, and sent invitations to seventeen gentlemen. That committee met, to the number of twelve,

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on Friday last in this city, and that you may be able to judge of what materials it was composed, I will read the names of the members:—Mr. Samuel Fletcher and Mr. Alderman Kershaw, of Manchester; Mr. W. A. Hankey and Mr. Trueman, jun., of London; Mr. Nunneley, of Leicester; Mr. Ray, of Ipswich; Mr. Penfold, of Brighton; Mr. D. Derry, of Plymouth; Mr. S. Job, of Liverpool; Mr. W. D. Wills, of Bristol; Rev. J. G. Miall, of Bradford; and Mr. E. Baines, jun., of Leeds. I ought to mention, that Mr. Miall, of Bradford, being a minister, was not originally invited to be a member of this committee, the directors being very anxious that it should, as I have said, consist wholly of laymen. Being secretary of the Auxiliary Society of the West Riding of Yorkshire, he attended the committee, by invitation from the officers, and was requested by the remainder of the gentlemen forming the committee, to take part in the proceedings. I may say that the whole of these gentlemen are firm friends of the Society, and some of them its most liberal supporters, but that they were all perfectly unconnected with the Directors, and that most of them were unknown even to each other until they met on this occasion. As the secretary of that committee, I have been requested to report to you, at your annual meeting, and through it, to the friends of the Society throughout the whole country, the result of their investigation; and I am sure, from what I saw, I may say for the whole of those gentlemen that they came to that committee with the same determination which I myself expressed to the Directors, in reply to their invitation to serve upon it, that if we found anything wrong we would correct it, but if we found things right we would say so. The committee sat ten hours on the first day, and six hours on the second day; they inquired freely into everything; into the state of the finances, into the expenditure at the mission stations, into the extent and cost of the establishment of the mission house, into the nature and expense of the district agency which has recently been employed; and such was their curiosity that they even ventured to inquire into the conduct of the directors themselves—[laughter]—into the duties that they set themselves to perform, and into the manner in which they performed those duties. I feel bound to say, Sir, that the secretaries of your society, and two gentlemen of the Finance Committee who attended to give information, frankly and explicitly answered every question that was put to them, threw open to us their books and documents, and manifested every desire to promote the fullest and the most perfect investigation into your affairs. Our scrutiny was close, strict, I may almost say severe, though not uncourteous; and I am confident that the gentlemen on your board of direction will bear me out when I say that that committee manifested a determination to become acquainted with everything, in order that they might act in the spirit which I have already expressed. That committee, it will be satisfactory to you to know, composed of such various materials, and drawn from all parts of the kingdom, were perfectly unanimous in the resolutions to which they came, and those resolutions were drawn up, discussed, and decided upon, in the absence of your secretaries, and of the members of your board of direction. I think it my duty to testify to this meeting, and to the friends of the London Missionary Society generally, that if we had discovered unnecessary expenditure at your mission stations; if we had found that your officers here were under-worked or over-paid; if we had discovered that your Directors were negligent of the duties which you had committed to them, we should have thought it our bounden duty, as honest men, to report the opinion that we had formed. We should have thought it, however unpleasant, a sacred duty to the Society, to the cause of the perishing heathen, and to God. But, on the other hand, if we discovered the reverse of these things, we then equally felt that it was our duty to come forward and frankly pronounce our judgment. I need not, sir, remind this meeting, after the report which they have heard, of the extent and variety of the field occupied by your missions: the territory, I cannot say occupied, but at least visited, by the London Missionary Society is, in one respect, like the colonial empire of England. The sun never sets upon it. You assail the greatest empires and stoop to the humblest communities on the earth. You lay your hand upon the vast and patriarchal empire of China, a world within the world; you plant your agents among the crowded cities of India, amid an effeminate, false, and idolatrous population; your missionaries correspond with, and comfort, and hover round those whom I may call the living martyrs of Madagascar; you soothe the warlike Bechuana and Caffre, and raise the oppressed Hottentot; you guide the lately-emancipated negroes to a spiritual enfranchisement; and, in the beautiful islands of the South Seas, you have converted many a howling wilderness into a garden of the Lord. Nor can I refrain from saying that the outraged inhabitants of Tahiti seem to have imbibed the spirit along with the religion and civilisation of England; that they manifest the same chivalrous regard to their Queen, although banished from her territories, that Englishmen would to theirs—the same regard for liberty, right, and independence; and I must add that Queen Pomare, by her spirit and her gentle virtues, has proved herself no unworthy sister of Queen Victoria [cheers]. To preside over a field so vast as this obviously requires men of large capacity, of great experience, of high mental qualifications, and of persevering industry. It might be difficult to form any estimate of what was an appropriate payment and allowance to missionaries placed in fields so very diverse over the face of the civilised and uncivilised world, were it not that, happily, there are other great societies occupying the same field; and that, by a comparison of their experience with your own, we may at least attain an approximation to what is needful and right. Your committee made that comparison; and I am happy to report that the result is extremely favourable; that, among those noble competitors in the work of evangelising the world, there is no society which occupies a more honourable position, or which has done more good, in proportion to its means, than the London Missionary Society. The resolution that was come to unanimously at the close of our inquiry, as to the various stations, was as follows:—

"That this Committee, after a detailed investigation of the expenses connected with the foreign operations of the Society, and full explanations from the foreign secretary and members of the finance committee, expresses its conviction of the integrity, watchfulness, firmness, and zealous devotedness with which its affairs have been conducted by the directors and officers; expressing, at the same time, its gratification that improved circumstances, in some of the principal missionary stations, have rendered considerable retrenchment possible, without limiting the extent, or impairing the efficiency, of the Society's operations."

It is requisite to add, that in the course of the last year your Directors had appointed a special Committee of their own number for the revision of their whole expenditure; and that, prior to the sitting of the Committee for which I now report, it had been found possible to make very important reductions in their expenditure—reductions which, it is hoped, when completed at the close of the year 1847, will amount to a sum of from £10,000 to £12,000. This reduction, however, it must be understood, is estimated on the expenditure of the years 1844-5, which was an exceedingly expensive year. It does not involve the abandonment of a single station, nor, with one exception, a diminution of the allowance made to any one of your missionaries; but it arises, in great part, from the delightful fact that the congregations in the West Indies have now become to so great an extent independent of the Society from which they sprang, that they are able, in a great measure, to sustain their own ministers [cheers]. Another important item of reduction arises from the non-recurrence of the heavy expenses upon the missionaries' return from Tahiti in 1844-5; and there are also found to be some reductions which it is practicable to make in South Africa, and in India. I may add, it was found that, in the course of the past year, there had been an addition of £4,500 to the ordinary income of the Society, and, in the course of this year, a diminution of about £8,000 in its expenditure, as compared with the preceding. The Committee next inquired into the establishment at the Mission-house, into the number and duties of the officers employed to discharge the important duties at home. The first circumstance which attracted their attention was that they found, to their great regret, the providential disqualification of an old and faithful servant of this Society, the Rev. John Arundel, who for twenty-seven years has filled the office of Home Secretary; and the committee considered that the time had come when it was clearly their duty to recommend to the directors that they should make a suitable provision for the retirement of Mr. Arundel, suffering as he was under physical affliction which afforded no prospect of his again filling efficiently that important office. They made that recommendation, and I am happy to state that the Board took it into their consideration at their meeting on Monday last, and came to a decision which has been highly gratifying to the feelings of Mr. Arundel himself. We next found, in the course of the past year, that the office of Foreign Secretary, which before had been shared by the Rev. A. Tidman and the Rev. J. J. Freeman in common, was now filled entirely by Mr. Tidman, but without any advance of the salary allowed to that gentleman. We found, further, that Mr. Freeman now wholly discharged the duties formerly devolving on Mr. Arundel, as Home Secretary; that he had resigned his charge at Walthamstow, and devoted his time wholly to the service of this Society. The result of all our inquiries, not only into the secretariat, but every other officer and servant employed at the Mission-house, was the unanimous adoption of the following resolution:—

"That the Committee has carefully inquired into the extent and cost of the establishment at the Mission-house, and it is of opinion that the officers are able and laborious, as well as acting under the highest motives of Christian zeal. The committee approves of the new arrangements made during the past year, and of others still contemplated; and it believes that, when they shall become completed, the establishment at the Mission-house will be highly efficient, and, considering the great magnitude of the business transacted, decidedly economical."

The committee next inquired into the system of district agency which has been recently adopted in some of the counties of England and Scotland, and they saw sufficient ground to express their entire approbation of the appointment of these agents. They also inquired into the duties and labours of your directors, and they thought it their duty to put on record a resolution declaring that these gentlemen were entitled to the warm gratitude of their constituents [cheers]. I may mention, as a fact that may be interesting to some, that the Board takes pains, and, of late, increased pains, to prevent the too frequent return of missionaries to this country; and also that it continually directs its agents to encourage the missionary stations to become self-supporting. The committee felt so much interest and satisfaction in the result of the inquiries they had carried on, that they could not but sincerely desire that every member, every subscriber to the Society, had been present to hear what they heard. They also took into their consideration the fact, that at these large anniversary meetings it is not possible to have anything more than a merely formal election of directors and officers; and being of opinion that the more perfect openness, and the more absolutely acknowledged responsibility there is in these great voluntary societies on the part of those who direct them to those whose liberality they administer, they determined, after much deliberation, upon coming to the following resolution:—

"That in order to augment the interest felt in behalf of this Society throughout the country, and thereby increase its usefulness, as well as to strengthen the bonds of confidence and affection between the directors and those whose liberality they administer, it is desirable to hold an annual board in the course of the week before the anniversary meeting in May, to which every county and district auxiliary, and principal association, shall be invited, by special circular, to send a deputy. That at this meeting the annual accounts should be presented for examination and adoption; a statement made of the amount raised by each county auxiliary; an outline given of the

proceedings of the Board during the year, so far as they offer anything new; and the list of directors and officers for the ensuing year proposed, subject to the approbation of the anniversary meeting."

I have the pleasure to say, that to this resolution the most entire and hearty assent of your officers, and of those of your Directors present, was given; and when the resolution was laid before your Board on Monday last, the disposition manifested to accept it was such, that I have no doubt that at the first Board that shall be held in the coming year, it will be adopted and acted upon in future years. Let me express my hope that it will be rendered efficient by the associations throughout the land, by the deputies they will be invited to send; and let me express my conviction, that the fuller the attendance is, and the freer the investigation entered into, the more perfect will be the satisfaction felt, and the stronger the interest which all present will feel in supporting this great Society. The Committee further took upon them to recommend that there should be an earlier publication of the Report than in former years, and that there should be a wider diffusion of the missionary intelligence. These recommendations of the Committee were laid before your Board, and most favourably received on Monday last. The Report will be printed, and circulated among the friends of the Society through the country; and I feel convinced it will give full satisfaction. The summary, then, of the improvements in the position and prospects of the Society, as compared with the year 1844-5, is as follows:—

An anticipated reduction of from £10,000 to £12,000 in the expenditure, without the abandonment of a single station, or the recall of a single missionary [cheers].

An increase of £4,500 in the ordinary income of the past year.

A reduction of one secretary out of three.

An appointment of district agents.

An annual representative meeting, to be in future held for the examination of the accounts, and to prepare a list of the officers and directors to be recommended for your election [hear].

An earlier publication of the Report, and

A wider diffusion of missionary intelligence.

I cannot but flatter myself that these results of the important labours of the Directors during the past year, and of the labours of the select committee, will meet with your approbation, and will give satisfaction generally to the Society. Confidence will be strengthened, and every unfounded rumour will be put down [cheers]. It will also be seen that every security which it is practicable to give, for the efficient administration of the affairs of the Society, is given. May it not be hoped that the friends of missions will, with fresh zeal, rally round the London Missionary Society—that they will take a deeper interest in all its concerns—that they will perfect the organisation of the auxiliaries, form new associations, and enlarge their benevolence? Thus shall the domain of ignorance, idolatry, and cruelty be invaded with new power—thus shall the territories of gospel light be enlarged, praise be brought to God, and salvation to perishing men—and thus shall you enjoy the highest happiness in the performance of the highest duties of which man is capable [loud cheers].

The resolution was then put and carried.

Mr. J. H. HINTON rose and said: I am very far from being insensible to the great responsibility attaching to my present position, and the position of every person whom the directors of the Society have invited to take part in its proceedings on this important and hallowed occasion. Nevertheless, I rise with pleasure—a chastened pleasure—to bear my testimony to the value and excellency of this great Institution, and to take a small part in the proceedings of its anniversary. It is, indeed, to me a renewal of the pleasure of former times [cheers]; for when resident, so far back as nearly twenty-five years ago, in two provincial towns, it was my happiness to make a speech in advocacy of the London Missionary Society every year [cheers]. During the ten years that I have been in London, this is but the second time that the same privilege has been available for me; and I am glad to have an opportunity of renewing—I will not say re-kindling, for they have always been lively—those sympathies for the Society which, from my early ministry, I have cherished, and cherished not the less because the press of circumstances in this vast wilderness of a city prevents so much of ordinary and frequent co-operation [hear, hear]. I have listened with cordial sympathy to the details of the interesting Report which was read to us, and I have been carried in imagination over those large regions of the world, and into those deeply touching scenes, to which its details relate. They seem to me faithfully to call to remembrance the expression by which the angel in the Apocalypse denoted that vast scene of the divine dispensation which, in vision, was presented to the prophet when he called it "the mystery of God"—a phrase not inappropriate, as it strikes me, to the entire aspect of the missionary enterprise. Why, it cannot be held to be less than a mystery that, with a whole world needing salvation, with a plan of salvation adapted to the whole world, the present period of time should have arrived, and yet so very small a portion of the world, comparatively, have become acquainted with it—that so large a multitude of the nations, such vast regions of the world, remain in ignorance of that which hath been known upon earth so long, and is of such vital importance to all. It cannot be deemed less than a mystery that, while the propagation and diffusion of this gospel throughout the world is committed to men—to men who know and feel its value, and who love it not for themselves only, but for the souls of other men as well as their own—that while the diffusion of the gospel should have been committed to such hands, God should have permitted this age of the world to arrive, and yet that so little has been done, towards an object so transcendent in its worth; that for many successive ages there should have been so deep an obligation, and yet that the churches are not, to their full capability, bent upon this solemn and deeply interesting work. It cannot be deemed less than a mystery that while the gospel is the chosen instrument of God—the only instrument—since his choice of it excludes all others—while the gospel is God's only, and chosen instrument for the conversion and salvation of the nations, he

should permit it a measure of success that is partial, a course of triumph so mingled with obstruction, and temporary defeat; that he should yet allow the kingdom of Satan and of sin to assume so bold an aspect, and make so determined a stand. It is true we have our measure of success; but success chequered with darker colours. Lights and shades there are passing across the missionary field. You have some missionaries permitted to reach a good old age, and to labour unto grey hairs; some you have cut off in early prime, and others the victims of barbarous massacre. You have, in some places, regions shut and doors closed against your labours; and, in others, regions wide and magnificent, newly opened to your missionaries; as, for example, in that glorious instance to which the resolution placed in my hand refers, the vast and deeply interesting empire of China. Will it not be well for us to recollect that, with all our activity, and enterprise, and toil, we are now taking part in a mystery? We have to expect, therefore, not all things clear—not all things straightforward—not all things favourable; but we must anticipate the occurrence of what is adverse, painful, unintelligible, and difficult to harmonise with the grand expectations we entertain, and the partial success vouchsafed to our efforts. It would, indeed, be well for us thus to be rendered independent—if I may so speak—of the circumstantialities of our cause. No mariner directs his course by the sunbeams and cloudy shadows which alternately flit across the ocean; he takes to his chart and his compass; and it is for us to know and to realise the evangelical principles upon which our missionary enterprise and operations rest, and to cherish a strong and inward vigour, that shall prepare us for operations and activity, unwavering and persevering under all circumstances and all changes. Those that take a part in the course of events which they know to be mysterious, must be contented and happy in the midst of mysterious things. For it is our happiness to know, that like all the ways of God, the course of events in the missionary enterprise, although a mystery, is not a folly. It is the mystery of God; not the accidental, but the intended; not an indication of ignorance, of confusion, of disjointedness, but an indication only of wisdom, mercy, contrivance, power. Too vast to be at once manifested, delay and adversity are presented to us, in order to bring out the more forcibly its great consummation [hear, hear]. Too vast for us at once to comprehend it, and measure it, it requires us to wait till thought shall be more mature, and till we shall come to a position better adapted to our survey, ere we shall comprehend it all. Mystery is but a name for the ignorance of man, and for the wisdom of God; and the mystery attaching to the missionary enterprise, oh! it is a mystery over which there shines light enough to warrant and encourage our confidence. It is a mystery, not a folly, I say. A mystery, partly through its very illumination;—mystery, therefore it is dark, yet having shades chequered with glorious light, giving us some indications now of the triumph the Gospel is to achieve, and warranting our hope, by all that is faithful in his promise, rich in his mercy, almighty in his resources, that every promise of victory shall be consummated at last; mystery, generating no despondency, allowing of no approximation to despair, but a trust, a warm expectation, that darkness shall give way to light, and all that is obscure and perplexing resolve itself into a glorious triumph in the end. For so it was the angel declared to the ancient seer, "The mystery of God shall be finished." Ah! it shall be finished. It is a mystery not to be cut off in the middle, a mystery not to end in disjointed and incomplete fragments, a million of threads not to be severed, but to be interwoven into glorious tapestry, of which there shall be wanting not one figure, not one shade of light necessary to the beauty of the whole [loud cheers]. And a part of this mystery is the topic to which the resolution with which I am honoured relates. It is in these words:—

That the signal mercy of God, in opening the vast empire of China, in addition to the populous regions of India, to the propagation of the Gospel, demands from the Christian church, and from the friends of this Society in particular, enlarged liberality, exertion, and prayer.

Undoubtedly, quite plain, absolutely true. But yet, as I said, even this is a part of the mystery; for the opening of new fields of labour would be an unmitigated pleasure, were there but always means ready for the occupation of them. But when, as the fact is, the opening of new fields comes upon us sometimes with resources already engaged, and more than engaged—exhausted with other fields; when the presentation of new spheres for labour constrains one to say, "Would to God we had but men, and money to send them forth to this scene of labour, but we have not," and makes even a bold, and zealous, and devoted heart sink for want of means to carry out its purposes, and of embracing the opportunities presented; here again is mystery. Why does God present to us fields of labour beyond our capacity of action, and try the spirit of zeal and devotion, beckoning us thither, and saying, "Here I set an open door, and no man can shut it; even this long-sealed empire is open, enter?" But it is the truth: it is not in the power of those, to whom his providence makes it open, to do it, except in a very limited degree. But even this part of the mystery may have its use. May it not be suggestive of a point not altogether unworthy of consideration, in relation to missionary operations? The open door is a door open for the preaching of the gospel; the invitation which it seems to give is, "Come, preach the gospel." You can preach the gospel now, and preach it over all the region. Now, in relation to missionary work, I take, in my own mind, a distinction between what may be called the mere preaching of the gospel and the planting of churches of Christ; not that I depreciate or underrate the importance of planting churches, but I think the preaching of the gospel to the nations may be, and in fact should be—I am expressing my own opinion—should be separated and detached from the planting of churches of Christ; that there should be more, if possible, of a migratory character in the missionary enterprise; and that missionaries should be less stationary and settled down as pastors of churches, in heathen countries, than kept, like apostles and ministers of old, in perpetual movement, to cover, if it be possible, the whole face of the land. There is, con-

nected with the economical expenditure of the missionary enterprise, some additional force in this idea. There may, perhaps, be a great deal more money, and a great many more men, than are now available for missionary work, but it does not seem to me that any man can come to the conclusion that ever there will be men enough or money enough to cover the whole Pagan world with missionary churches and pastors [cheers], supported by this country, or America, or any other country, as missionary churches and as pastors are supported now; this scheme cannot be extended over the whole earth. The Baptist Missionary Society could not have done what they are now doing if they had not released themselves from the churches in Jamaica; and the extension of ecclesiastical work over whole regions may almost involve the necessity of causing churches, which have been long established, to be left, as no longer part of the missionary enterprise, but rather as in a position to aid the resources by which it is to be strengthened and extended. This would greatly increase the facility of causing the gospel to be preached over the face of the whole earth. The seed would be sown with readiness. There is importance in this idea in relation to scriptural views on the subject. There is a close connexion, it appears to me, between the end of all things and the coming of Christ—the consummation of the affairs of this world, and the preaching of the gospel to all nations. "This gospel of the kingdom must first be preached to all nations, and then shall the end come;" and I confess my conviction is, come the end when it may, it cannot come till the gospel is preached to all nations. I know the end is coming, whatever may be the mode and time of it, according to God's plan; but, so far as the preparation of the earth for the coming of the end may be at all manifest, there is no token of reaping the harvest of this world which appeals to my mind with half of the evidence that results from the universal preaching of the gospel. I long for it more than I do for the multiplication of Christian churches in heathen lands. The whole earth is to be fruitful unto God; it is to be fruitful when the rain from heaven, the influences of the Holy Spirit, shall be poured out upon it; but no field can be fruitful, whatever rains fall upon it, that is not sown; and when the influences of the Spirit shall be poured upon it, there is every reason to believe that the fruitfulness will very speedily appear; it will not be a long process then; and I should now like to see the whole wide field of Paganism sown with the seed of the kingdom, that, however long it might remain in the dust, the rain, when it falls—one hour's rain—may make every spot green and fruitful, and not barren for lack of the seed that should have been previously sown. If anything may be done on this principle, if a more migratory character be given to the missionary enterprise, and it be made more the aim of it to preach the gospel to every creature, without so long trying to form and strengthen the churches of Christ in heathen lands, and this hinder the rapidity of its movement, it would afford to my mind great satisfaction. Let this be excused, for it is but the notion of an individual. "I speak to wise men, judge ye what I say" [cheers]. With regard to China, there is no impediment to your proceeding to occupy the field. Many years have you been preparing for it, and now you are ready. God is saying to you, "Behold, I set before you an open door." I trust you will enter in large numbers, with great strength, and that God will grant you there to reap a speedy and an abundant harvest [loud cheers].

Dr. LEGER, in seconding the resolution, said: While contemplating this meeting, and thinking of the object which has brought together so vast an assembly, my mind has been stirred by a thought that occurred to me during the past week, when I was present in this Hall at the anniversaries of the Tract and Bible Societies. Would that there were present in London, during the month of May, deputations of natives from all the great fields of our missionary enterprise. Would that there were embassies from India, and more especially China, to take their seat upon this platform, to learn the feelings that are entertained towards their native countries by such multitudes of Englishmen, to be impressed with the greatness of these agencies, and to perceive that they have no selfish ends in view, but are intended simply for their good; and then to take home a report of what they would see and hear. They know us, through the length and breadth of their country, in our military prowess and enterprise. The Government of China was shaken to the centre by a brief collision with a small portion of our power; and one of its main supports is the revenue derived from our commerce. But they have, as yet, a very faint and inadequate conception concerning us as a religious people. I would submit whether much of their intercourse with us has not been of a character to lead them to draw unfavourable conclusions regarding our religion, while there has been but little to counteract such impressions by the presence and labours among them of the agents of the various missionary societies, who are but just becoming sufficiently strong and numerous to produce the effect we would desire. I should be sorry if I were to be understood as insinuating in these observations any condemnation of the general relations that have arisen between this country and the east. We view them, not with reference to the men whose energy, and ambition, and enterprise, and other attributes of character have been the means of their establishment; but with reference to the government of God, and in their subserviency to the advancement of the kingdom of our Redeemer [cheers]. I have heard officers in the Indian army confess their surprise at the vast dominion these realms have acquired in India, and the still greater influence they are going to exercise in China. On such occasions my mind has silently reverted to the Tract, Bible, and various missionary societies. These formed the brightest combination, and their existence imparts an entirely new character to the connexion of this country with the great nations of the East. I can fancy that the time is not far distant when the world at large will recognise this fact. Future historians will give the first place to the proceedings of benevolent Christian institutions in their alliance with eastern affairs. They will not chronicle that our missionaries were able to follow in the train of our victorious arms,

and settle among the heathen; but they will set it forth, that Christ, in order to introduce his kingdom to those lands, sent them before, to prepare the way for his messengers. They will tell how he first sent a great and strong wind, that rent the mountain of idolatry, and broke in pieces the rocks of bigotry and caste; that he then sent an earthquake, and upheaved the foundations of society, and drove nation against nation, and tribe against tribe; then kindled a fire that burned up the wood, the hay, and the stubble of debasing superstition; and last of all, he spoke with the still small voice, through the medium of the missionaries gathering them together under the shadow of his wings, and nursing them into strength, and harmony, and holiness [loud cheers]. The motion refers to China, and the opening for missionary operations which in the providence of God has taken place within the last few years in that land. It will be to the everlasting honour of this society that it was the first to send out a missionary to China [hear, hear]. Nobly did Morrison perform the task to which he was called. He was followed by others eminently worthy to be his coadjutors. I might particularise Milne and Medhurst. The course of the former (Milne) was bright but brief; and he died in faith, not having received the promises, but seeing them afar off from his exile in Malacca [hear, hear]. Morrison was spared to a later period; he was permitted to take a part in the new arrangements between the commerce of this country and China that issued in the collision between the two nations, and ultimately in the overthrow of that wall of haughty exclusiveness that more divided us than the brick wall that she had erected between herself and the western governments. He knew it not, but he was in a position similar to that of Moses, when from Nebo he looked down upon the fields of Palestine, that his feet might not tread. Medhurst was more fortunate; and he wrote me that he was in rapture about the news of peace with China [cheers]. "I am going," he said; "all things are ready to move on, and I shall be severely disappointed if, after waiting a quarter of a century for the door to open, anything should interfere to prevent our entering it" [cheers]. I thank God that that door has been opening wider and wider. How could it be otherwise? The hand of Him was being applied to it on whose shoulder are the keys of all the earth—he who openeth, and no man shutteth, and shutteth and no man openeth. The Report which has been read will have sufficiently brought before the meeting the degree to which we are to understand the terms "China opened." I will not proceed—though I had intended to do so—to contemplate any of the providential circumstances by which the field has been thrown open. I shall merely allude to one suggested by the remarks of a preceding speaker, regarding missionary work as the mystery of God. It is to the Roman Catholic missionaries that we are indebted for the field which we now have to cultivate by our labours in China. We should feel that it was a part of the mystery of God that these men were allowed to proceed there, and labour with so much success as attended their efforts for a considerable length of time. But do we not see God's overruling providence in these circumstances, opening, by means of them, through the French Ambassador, China, to all our missionaries? Do we not behold in this a beam piercing the cloud that obscured our vision, and letting us know that behind it there is the great and glorious Sun of Righteousness, and everlasting love, which, when we are elevated above the mists of earth and time, it will be our happiness to contemplate in Heaven [cheers]. This is simply our position. We may settle at any of five ports with our families; we may build chapels in them, and publicly proclaim salvation by faith in Christ. Thus we may go from temple to temple, and from house to house, teaching and disputing about the truth as it is in Jesus, and distributing, to eager applicants, our Bibles and Tracts. We are still debarred from the interior. Have we occasion to regret this? I say, No. My opinions are formed from an experience of seven years in the East, regarding the manner in which we should consider missionary operations; and they differ somewhat from my friend who has preceded me. I say it is well for us that we are obliged, in the first instance, to labour in contracted spheres. God has opened China to as great an extent as the churches in Britain and America are prepared to occupy; and there has been too little concentration and too much diffusion in our labours hitherto. In order to accomplish the object proposed, to preach the gospel, the pure plan of God's mercy to every creature, we must, in our operations, be more intensive and less extensive. And we need not fear that, as we go on adequately to occupy, God shall open up the road before us, till there be a highway for the Lord from Siberia to Penang, and from that river which is called the Child of the Ocean to Thibet. But if we, the foreign teachers, are excluded from the interior, it will be observed that native teachers may extend themselves throughout the Chinese empire. We may not enter the sixteen provinces, but our colporteurs and evangelists may go through the length and breadth of them. I have said that, in the five ports, we should concentrate our agents. I rejoice to know that it is kept prominently in view by the directors of this Society, in their arrangements for the Chinese mission, to raise up an array of native agents; and as we go on perseveringly to follow out this plan, flourishing congregations will be gathered, and at every station the word will sound through the region around it. I should be sorry to exalt the mission to China above that to any other nation of Heathendom. The field is the world: the command is, "Go ye into all the world, and preach the gospel to every creature." No obstacles must deter the church: we must be witnesses for Christ to the most remote of our race, and those who are most difficult of access [hear, hear]. There are, however, some circumstances among the Chinese which I may be permitted, for five or six minutes, to enumerate, and which are eminently calculated to encourage our faith, and stimulate our efforts on their behalf. They are not bigoted, they are not barbarians, they are not held in bondage by the chains of caste, they have not to be elevated to civilisation; but there are many points in their character, that will render our labours difficult,

They have a haughtiness, a sensuality, a grovelling earthliness, that will often shatter the missionary's high-raised hopes, and lay them in the dust. But the gospel of Christ has free course among them—and having free course, can we doubt that it will be abundantly glorified? Wherever we have the power to preach, we find people eager to hear—crowding to our chapels, clamorous for our tracts, and to some extent believing in a preached gospel. Feeble are we who preach and proclaim it; but the word spoken is mighty, as it was in apostolic times, to pull down the strongholds of Satan, and turn the world upside down. The entrance of God's word will humble the pride of the Chinese, it will elevate the prejudices of his nature, and bring him to communion with the Father of Spirits. It will refine the dross and sensualism from his mind, and make him a temple for the Divine inhabitation. It will burst the fetters of caste, and constitute him a new creature; a free man indeed in Christ Jesus. But why should I speak of what the gospel will do? It has done all these things: it is doing them at the present moment [hear, hear]. Our missions are but in their infancy, yet they have already received a blessing from on high. The moral world will bloom all over its extent, and become the garden of the Lord. But there must first be a plant here and there—in this corner and in that. If the churches would plant the missionaries over the whole of their surface—if they would act at once on every spot—then what would be realised? The showers of divine grace would descend, and we should have in the spiritual what is a common phenomenon in the natural world—the barren waste in a short time transformed into a green refreshing field, pregnant with life and clothed with beauty [cheers]. Before I conclude, I will narrate a circumstance that occurred to me a few weeks before I left Hong Kong. In the feeble state of our mission we were unable to follow it up in that manner which it deserved. But I introduce it to show the impressibility of the Chinese to the influence we are exerting upon them, and the little hold which their own systems have upon their minds. It was on a fine afternoon that I proposed to a newly-arrived missionary from the General Baptist body to cross with me the little bay that lies in front of Victoria, and take a walk into the country on the other side. We had advanced about a quarter of a mile, when, just as we were passing a garden that had been reclaimed from the surrounding barrenness, we were interrupted by a tall, gaunt Chinaman, who sprang over the hedge behind us, shouting after me, "Teacher, teacher." I soon recognised him. He had been a servant to an excellent young man that resided in my family. I had taken little notice of him, save that he was pretty regular in his attendance at the Chapel. Without allowing himself time to take breath, he broke out—"Follow me, follow me; I am so glad you are come. Here are several tens of men, that have been waiting for your arrival, to hear about the religion of Jesus." We followed him about three quarters of a mile; and, as he went along, he made the country ring, exclaiming to the people at work in the fields on every side, "The teacher is come, and he will tell you all about Jesus." By and by, he brought us to a small colony of his countrymen, who had come from a distance and settled there, to get a livelihood by cultivating vegetables for the Hong Kong market. We sat down outside one of their temporary houses, and there I endeavoured, as zealously as I could, to proclaim to them that the Father had sent the Son to be the Saviour of the world. In the course of a long and interesting conversation with them, I found they had been made acquainted by their countryman with the great outlines of revealed religion—the unity of God—the character of Christ. They professed to have thrown away their idols—they were anxious to receive instruction, and said they were ready to comply with anything; that might be required of them, in connexion with a profession of faith in Christ. After telling them to attend our worship on the Lord's day we left them, and on our return paid a visit to our new assistant (for I regard him in that light) in his own garden lodge. The interview with him was most pleasing and satisfactory—it left a strong conviction in my mind that the seed sown at a venture had indeed fallen into his heart as into good soil, blooming and bearing fruit everlasting to the glory of God. I must close my remarks; but no power would have induced me to intrude myself upon the assembly, in the presence of so many of my fathers, did I not feel that as one of your missionaries from China you might expect some statement from me. I would endeavour simply to place before you the present position of China in reference to missionary work. It is not the excitement produced by the speculations of philosophers, or the labours of the rhetorician, that we wish to see. We want the churches thoroughly to understand our position and prospects, and then, reason, faith, and charity co-operating together, to gird themselves to the conflict with the mighty, and to deliver the captives from the strong. When Columbus, moved by impulses from above, ploughed his way across the previously trackless ocean, and revealed another hemisphere, what a gaze of admiration did it produce in the nations of Europe! How did the noblemen of Spain value the enterprise! When peace was concluded with China, what hopes did it create with reference to that country! How many ships freighted with cargoes have gone to the open ports! It must not be—it will not be—that Christ has thrown open that vast field to the faithful labours of the church—and his church not rejoice—not recognise its obligations. Within the limits of that empire are collected one-third portion of the inhabitants of our globe, all reading the same language. Through your mercy let them now obtain mercy. We cannot but believe that of the many whom Christ saw in prospect pressing into the joy of his kingdom from every quarter of the world, there is a multitude to be gathered in this and succeeding generations from the 300 millions of Chinese. We dare not doubt it—we do not doubt it [cheers]. Oh, then, act upon your faith, scatter the darkness by your generous liberality, support the spirits of your missionaries by your fervent prayers, yield not to others the foremost place, (I speak this to provoke you, according to apostolic counsel, to love and do good works,)—the foremost place,

which this Society now occupies in this great enterprise. Let no man take your crown. Increase your labours and your prayers, and China shall be the joy and crown of rejoicing of the London Missionary Society [long-continued cheers].

The Rev. A. C. MATHER, missionary from India, rose and said: I have a duty to discharge of a pleasing character, in which the interests and the honour of truth are essentially concerned. I hold in my hand, at the present moment, a work which I may say is a proof of the power of Christian truth over Mahomedan error and delusion. This work is a copy of the Koran, which belonged, only six months ago, to a disciple of the false prophet, who, by the grace of God, through the agency of our missionaries, has been led to honour the truth as it is in Jesus: and who, on the occasion of his baptism, made over this volume to the individual who performed the rite, and received in its room a copy of the Christian Scriptures [cheers]. It may be well to enter a little into the circumstances of the convert, of whom I have made mention. He is an Arab, the son of a merchant, formerly residing at Damascus, but who subsequently removed to Cairo, in Egypt. His father was a learned man, and learned men frequently met at his house. There, and in the public schools at Cairo, he acquired an insight into that learning which is still common among all Mahomedan nations, and particularly among the Arabs, namely, a good knowledge of mathematics, of algebra, and of astronomy, but yet more than this, he imbibed the spirit which at present prevails in Egypt, and which partakes more of infidelity in reference to Mahomedanism, than of general inquiry on the subject of religion. After he had imbibed that spirit he met with a portion of the New Testament at the shop of a bookseller in Cairo, and read it; and this book, with others, awakened a desire in his mind to ascertain more fully what God had been pleased to reveal in the sacred Scriptures. His father, in the meantime, had died, and left his mother in circumstances of comfort. The young man, impressed with the idea that it was necessary to his well-being that he should prosecute the inquiries on which he had entered, and, finding himself in Egypt, resolved to leave it; and where was he drawn? The reflection of the light that has already been kindled in India has reached distant Egypt, and though we have no missionary there, yet the work has been done almost as effectually as if this were the case. His purpose was to go to India. He embarked on board a ship, and reached Jedda, on the Red sea, where he met with a few American Christians, who advised him to go to Calcutta. One of them wrote a note to a friend in that city, giving him an intimation that this young man was anxious to inquire into the merits of Christianity. He reached that place; the individual in question met with him, and by the instructions of brethren in Calcutta, together with Jewish converts who spoke the Arabic, and who had been baptized by our brethren of the Free Church [hear, hear], he was put in possession of the knowledge of the truth as it is in Jesus. He was subsequently baptized, and on his baptism he surrendered, as I have stated, this work, which has been sent home to be presented to our chairman, that it may be deposited in the library, or, if it is thought proper, in the Museum of our Society [cheers]. I cannot look on this book without experiencing extraordinary feelings. In former years, when our missionaries came from the South Sea Islands, where it had pleased God to vouchsafe success to their efforts, we have had, on this platform and in other meetings throughout the country, placed before us instruments of war formerly used by the natives who had become Christians, and some of which had actually been employed in putting to death adults and children, and on which imagination would not find it difficult to conceive that the blood was not yet dry [hear, hear]. We have gazed at these instruments with intense feeling, and I look upon this book at this moment with similar, or, if it be possible, with feelings yet more intense. This book has not, indeed, tended to take away the life of the body, but the precious life of the immortal souls of millions of human beings [hear, hear]. At this present time the doctrines it contains are professed by one hundred and thirty millions of souls—and doctrines, too, which are utterly destructive in their character. I might easily show this, if there were time to enter upon it. But the fact that Christ was the Son of God is denied by it, the work of atonement is regarded as unnecessary, and the doctrine that teaches the necessity of the Holy Spirit's influence is treated as a fable [hear, hear]. These are the sentiments propagated by this book throughout the vast regions in which Mahomedanism prevails. Before I sit down I will make one remark. We have heard of the striking events that have occurred in our times—we have heard of the opening in China; but there is another event that has occurred before, and which has not elicited that measure of joy, and gratitude, and thankfulness, from the church of Christ which ought to have been shown—namely, the opening of the Mahomedan world. That was closed to a late period; but, in having India given to us, it has been opened. It is a fact that the Christian church has yet to learn its duty to the Mahomedan world. Nothing has been done by the Christian church, to any adequate extent, in reference to Mahomedans. I have been struck by a little work published by the Church Missionary Society, entitled, "The Past and Present Prospects of the Missionary Stations." In that work it is said that the mission establishments among the lapsed churches in Asia Minor, which it was hoped would be the means, not only of recovering them to Christianity, but of impressing the Mahomedan mind in that portion of Asia, had been unsuccessful. It is not through the lapsed churches that we can reach the Mahomedans, but through India; and the door is now opened to the whole. My hope is that a new era has commenced in reference to the Mahomedans—that the book which has been brought before us to-day will serve a great purpose in creating an interest in reference to the race of people whose doctrines are contained in it. If so, it will be our privilege, on a future anniversary, to hear not only that men, but learned men, professing the Mahomedan faith, have come over to the reception and profession of the gospel of Christ [cheers].

The resolution was then put and carried.

The Hon. BAPTIST NOEL said: It cannot be doubted that there is much in the providence of God with reference to the progress of Christianity, and of missions in particular, which, as my friend Mr. Hinton has said, is exceedingly mysterious. In fact we are surrounded by such mysteries. That four thousand years should have elapsed before the Son of God came into the world, is a mystery that we cannot comprehend, and that nearly two thousand years more transpired before he was made known to the world and believed on in it, is to us inscrutable. Of a similar character are all those difficulties connected with the various departments of labour which, in different parts of the missionary field, the Christian churches have experienced. But there are some things which at least we are taught by these events that are not wholly, as he said, mysterious. They teach us our own culpability and neglect. They show us emphatically our dependence upon God; they teach us to pray more; they summon to the work in which we are engaged, more energy, and more co-operation. If we find that new fields of missionary exertion are far wider than our energies can occupy, this surely must be considered as a call, in divine providence, to all those that are still inert and selfish, to join in this good work; such a call as would not be presented if the contrary fact had been witnessed; a lavish expenditure with little result; a zeal which nowhere could find its outlet or a proper field for its exertion. We have greatly to thank our gracious God that these openings are so extensive, that these wildernesses are so wide on which his servants can enter; and when we remember what is mysterious in these dispensations, we must, I think, also agree with my reverend friend, who sat down last, in exercising a strong faith in the efficacy of a preached gospel. After we have contemplated every obstacle which the history of missions has presented, and which yet remain unremoved, after we have made every deduction from the actual success of missions which the greatest caution can prompt, still the history of the past tells us that the preaching of the gospel is not ineffective, and we can point to a thousand large results as manifesting to the most sceptical of this generation, that the preaching of Christ crucified is now, as it ever has been, the power of God to salvation to every one that believeth. There is in the gospel itself—in its own character—that which must ever appeal with power to the consciences of men. There are indubitable and overwhelming marks, in the character of the gospel which we preach, of the goodness, the holiness, and the wisdom of the Being who devised it, which mark it distinctly to be of God. It so adapts itself to all the spiritual wants of mankind, as to make every miserable being who receives it feel that he is naturally the slave of sin and of error; but feel, at the same time, that it is the one grand remedy for his necessities. It unfolds to us more clearly than nature ever could, the attributes of the great God—it tells us of all those glorious perfections which make it at once appeal to the understanding of every man as a message from him who is the Lord of the creatures he has formed. In so appealing to man's mind it must ultimately effect all that the most sanguine anticipation could lead us to expect. Besides, we thankfully recollect that the example of those who preach it has a living power to act on the consciences, and understandings, and heart of the heathen who are addressed. Wherever a faithful evangelist of Christ lives the doctrine and the law which he preaches, there many who witness his example feel induced to follow in his steps, and believe the message which he brings. Many of you, doubtless, remember the instance of the man at Ram-makulchoke, showing that example served as the means whereby the gospel was introduced to his hardened heart. You remember that Mr. Lacroix, being reviled by this heathen, so acted on his conscience that he could obtain no peace till he came and asked pardon of the injured missionary, and recognised the power and beauty of the gospel, which could enable that man of God to restrain his emotion, and manifest gentleness instead of fierceness [hear, hear]. The chapel in which Mr. Lacroix has ministered at that station is the result of the power of the gospel so commended over that heathen's mind. Some of you may remember another missionary, at Bardwan, who, addressing a crowd of Hindoos, was reproached by a furious idolater, who struck at him with a club, intending to destroy his life. He missed his aim, and the blow only struck the missionary's shoulder. When the crowd who had listened to the gospel, and who had manifested great interest in the message, witnessed the act of cowardly ferocity, they seized the offender, who was endeavouring to escape, and brought him to the missionary. The missionary asked what he must do to him. The crowd said, "Beat him, and we will hold him while you inflict the punishment" [laughter]. The missionary answered, "The religion I profess, teaches me to return good for evil, and I must not beat him." They then said, "Take him to the magistrate," and the missionary answered, "The master I serve teaches me to love my enemies; I must not do so;" and, turning to the man, he said, "Go to your home ashamed, and when you return to it, recollect that it was the command of that blessed Saviour, hatred to whom, prompted you to do me this injury, that has saved you from merited punishment" [cheers]. The man retired, and the whole crowd exclaimed, catching up the words of one of them, "Victory to Jesus! victory to Jesus!" [cheers]. When a living witness of the truth thus commends the message, so powerful in its own intrinsic worth, it tells on one conscience after another, especially when we remember that God gives it, by his Spirit, a power which He has promised shall attend his own word. Sometimes events of a more powerful character concur to recommend this message. Let me mention one contained in a little narrative which I hold in my hand. Hoomish was a student in the Institution of Dr. Duff. He read the evidences of Christianity, and he read the doctrines of Christianity itself in the word of God. His prejudices were overcome, his heart was subdued, and he wished, after two years' silent wrestling with the truth, to inquire into it, and to become a Christian. Before he professed his readiness to embrace those doctrines, he had been active in his own home. His youthful wife he had desired to instruct. Education is forbidden to women in India, and Hoomish could only instruct her by sitting up whole nights, while all the

household were asleep. He taught her to read the Bengali language, and introduced her by degrees to the word of God, and thus taught the young companion of his days to read the volume which had so instructed him. She began to feel a disbelief of her own superstitions, and an anxiety about the truth. In this state he conveyed information of his feelings to his instructor, and desired advice. Many difficulties occurred in his way. Should he profess the gospel, he was sure to be persecuted, sure to be separated from his wife, and he would probably be drugged, stifled, and destroyed. Still the love of truth prevailed over every difficulty; he resolved to become a Christian, but he must secure, if possible, the emancipation of his wife. There was a vigilant eye upon him, and the deepest prejudice prevented her receiving openly any instruction, nor could she leave her dwelling. At length the providence of God furnished an opportunity for their escape, and, one Sabbath-day, when her parents were gone to an idol feast, when she and her sister-in-law were visiting a relation, Hoomish and his Christian friend had an opportunity of preparing a native carriage, in the hope of meeting his wife away from home. They met the palanquin, in which she was borne; when she descended from it and entered the native carriage which they had prepared, and together they fled to the house of Dr. Duff. But his agonised parent followed to entreat the son to return. He threatened him with vengeance, and then turned to the missionary and menaced him with proceedings at law, declaring he would be avenged, for the part he had taken in the instruction of the son, and, at length, when, after many solicitations and menaces, he was unable to prevail, he poured out with infuriated gestures on his son this curse. "The curse of his father, and the curse of his father's fathers for a thousand generations; the curse of all the gods, whether in heaven, or on earth, or in hell. You will be smitten with every disease, and overtaken by every calamity; you will be deaf and dumb, and be blind, and be a leper, and you will pass through innumerable brutes to the loathsome, monstrous reptile. Every pain and every misery will come upon you who have brought eternal disgrace and reproach to your kindred; all that hear your name will load it with execration, and the very depths of hell will everlastingly receive you" [sensation]. His son, though only eighteen, was unmoved by all the execrations, and answered, "Father, forgive me as I forgive you; but my mind is made up, I cannot go with you" [cheers]. The next day a rich Baboo, and a richer Rajah, visited the house of Dr. Duff, declared that they were come to talk with the young inquirer, and used every artifice they could devise to induce him to return with them. At length, when all this was unavailable, they said, when Dr. Duff alone was in the room, "Come, Hoomish, there is noise in talking more." Each laid hold of him, and were dragging him to their carriage; there being a crowd of servants waiting at the door. Dr. Duff at that moment interposed, and said, "I have allowed you to speak what you would, but I can allow no one to act with violence towards a free agent in my house." However, he might have been overpowered with their violence, and they had previously declared that no person could be found that would dare to give testimony against them. At this moment two missionaries, by the providence of God, presented themselves at the door. They believed it was the police bursting in, and hastily retired, but not before the Rajah had said, "I have one hundred servants to do my will; I will waylay you and kill you." The threat was not executed. A few days afterwards, Dr. Duff received a notice, stating that he had forcibly detained a minor, and must answer to the charge; however, the youth was in his majority according to the Hindoo law. The discrepancy between the evidence put the magistrates on their guard, and a summons was not granted. A message was sent to Dr. Duff that the individual was safe, and his own conduct had been commended rather than blamed [cheers]. Parties of persons had been besieging the door, and lurking in the neighbourhood; but on an early Sunday after this, Dr. Duff had the happiness of baptizing the first couple of rank and of station in India [cheers]. The youthful Hoomish and his wife, both of them having now given proofs of their conversion to God, the weaker sustaining the stronger when courage faltered, and willingly forsaking friends, fortune—nay, all that the Hindoo holds dear—testified their allegiance to the Saviour of mankind [cheers]. These instances multiplied in India, appeal to the consciences of men, and give us every reason to hope that the word of God will still make more rapid progress than it has hitherto made among that people. Yet there are difficulties in the way which our missionaries deeply lament. One is presented by the divisions among Christians. If the heathens can say, You manifest so much enmity and jealousy towards each other, that you cannot co-operate together; they must question the motives of those who act, and believe not that zeal for souls, but party selfishness prompts their exertions. The youths of India are likewise active in their minds; it naturally presents itself to them to say—If you cannot agree among yourselves, so much as to recognise each other as brethren and friends, where is the truth of the doctrine you preach? Settle your own differences before you attempt to convert us. Therefore, if there be any community which earns for itself pre-eminence in this work of division, it has on its head a responsibility which no man enlightened in the gospel would wish to bear [hear, hear]. I trust that this Society will go forward in the spirit it has manifested, everywhere discountenancing, not only in its agents, as it has done, but also in its loudest statements of doctrine and principle, that division among Christians which must be, so far as it prevails, fatal to missionary exertions [cheers]. However, if the obstacle arising from that division, which threatens the work of missions in India (this Society, I rejoice in thinking, is not to blame for it); if this obstacle, I say, be removed, our missionaries tell me of another with which they have to contend. They have not only to wrestle with all-prevailing and seducing idolatry, but when the mind of the Hindoo is compelled, by knowledge, to lay aside the superstitions in which he has been nursed, he is prompted to fall into a still more demoralising

atheism—if anything more demoralising be conceivable—and is at last as much as ever separated from the hope of eternal happiness or the principles that impart present peace to the mind [hear, hear]. Thanks be to God, his gracious providence has led the way, in India, to a multiplication of English schools by the agency of our Government. Not only are your missionary English schools well attended, but the crowds that hasten to every new school that is opened, whether by the Government or by other bodies, manifests the anxiety of the natives to acquire an English knowledge. When a new college was recently opened, there were the names of twelve hundred students enrolled on the books within the first three days [cheers], though they know that knowledge of English undermines their faith in their own religion [cheers]. Still more recently an institution of the Scottish Church has been founded, and hundreds of Hindoo youths, many of them of good caste, have entered your Institution which has been opened at Calcutta. The average number of 850 students now in attendance on that institution, it was thought might affect the older and the admirably conducted Institution of another branch of the Church of Scotland; but no, scarcely a single student has been withdrawn; it is as crowded as ever, and yet more efficient [cheers]. Now, the effect of these English schools is just this: not only to destroy, ultimately, idolatry on the one hand, but, as I confidently believe, to render Atheism in India impossible, because our great and gracious Maker has not left himself without a testimony on this earth and the universe he has formed. I may endeavour to deny his existence, but all nature proclaims his being and his attributes. There is not a department in nature which does not, just in proportion as it is examined, manifest such indubitable marks of Divine wisdom, goodness, and power, as render the intelligent student of nature incapable of settling down in the conviction that there is no God. Show us a cultivated nation that ever could, for more than a day of intoxication, maintain that there was no God. We carry the consciousness of it within us, and all nature around us speaks to his being. Therefore, God will be acknowledged in Hindostan as fast as European science opens its treasures to the intelligent students of that nation; but there is a subtler and still more dangerous enemy to be struggled with—that is, the Deism into which many of the natives of India are fast precipitated. There is a preparatory Deism, on which I look without the smallest jealousy. It is natural, it is necessary, when the intelligent Hindoo discovers that all the doctrines he has held are false, that he should fall back on this—there is one mysterious, just, good, wise, and holy God. I know nothing besides this Deism that prepares for Christianity. That Deism is a step taken in advance, and is not antagonistic to the great truth of revelation. But there is another Deism, contracted in another manner, gathered from the pages of Voltaire, Hume, and Paine. There is another Deism, not sacred to Christianity, but scowling upon it, which men of wicked, immoral habits have learned to love because it is compatible with their vices. It is that Deism which our missionaries find antagonistic to Christianity among the populous regions of India. I have mentioned this subject because a dear missionary brother has charged me, if I had the opportunity, to bring it before the Missionary Societies of England, and to urge it upon them, respectfully to represent to our Government the solemn duty of not contributing to make our fellow-subjects in Hindostan thoughtless and anti-Christian deists. The Government of India may do well and wisely in multiplying our English schools, but it seems to me a clear duty devolving on our governors, that they should not seek to carry out their benevolent objects by employing Deists in preference to Christians. It seems to me incumbent upon them, if possible, not to select Deists at all, especially those who have been instructed in Christianity; but if it be impossible for them to provide, for the numerous schools they have projected, other than Deists, there should be a condition that every person so employed shall not actively promulgate, in these schools, tenets which he knows to be hostile to our faith. It seems to me right to ask our Government, that they should not sanction the introduction of infidel works into the libraries in India—at least, unless there also be an antidote [hear, hear]. If the essays of Hume are to be found in the libraries, let the evidences of Christianity by such men as Olinthus Gregory, be found by their side, and then we need not fear the collision of truth and error [cheers]. I think it fair that we should ask our Government to take care that, among those who form the committee of public instruction, and who have the gigantic task committed to them of training millions of Hindoos in European literature, they should not select those who are pre-eminent in propagating deistical views instead of Christianity [cheers]. Let the fountains of knowledge be pure, and though I do not ask that schools in India should necessarily be Christian schools, I do not ask that Government should place themselves in the questionable position of taking the revenues of India directly to destroy their own faith, whatever that faith may be, still we may fairly ask it, as an obvious interest of literature, not to be disregarded, that they should have the opportunity of knowing what our Christian books are. If the parents of those who enter the schools do not object, it seems to me that the students should read a short sketch of Christianity, which could be impressed upon them, and no possible disadvantage could arise from it. Now we must remember that the classes whose education is conducted under the Government of India are those that must form the mind of India; and it does seem a thing most deeply to be deprecated that, by any oversight of those whose intention is benevolence, those classes should have their minds at all perverted against the doctrines of the religion we profess [hear, hear]. Especially does it seem right that this should be urged on the attention of the governors of India in a moment of all others the most auspicious. I do hope that the directors may take this seriously into consideration. A considerate and temperate appeal on their part might have the happiest influence at this moment, when a nobleman is at the head of that vast empire who has not only testified his gallantry in the field

in a manner to call forth the admiration of every one that has a spark of generosity in his bosom, but has manifested his regard for higher principles than those of bravery or mere moral courage—who has acknowledged the hand of God in all his successes, and for which at this moment the Government has signified its gratitude, not as it relates to the destruction of enemies, but to the lives of those he saved—not because the Sikhs have lost their husbands, but because many of our own subjects are not made widows and orphans. While we are thanking God because he has preserved the plains of Hindostan, and the population he has given us in that country, threatened as it was with sanguinary war—at such a moment one would think it impossible for men of generosity and feeling to affront the majesty of that great God whose hand they acknowledge in these events, by sending forth among the millions of India those who deny the revelation he has given, and would propagate the disbelief of truths essential to salvation [loud cheers]. We hope that a proper appeal would be productive of the happiest results, if the missionary societies of this country would bear it in mind. Should these appeals not prove successful, let the Government take what course it may, still not less are we certain that the doctrines of Christianity will ultimately prevail, by all the tokens we see in the history of the past, and all we know of its power in the present [cheers]. And it is not by scattering the seed over the whole extent of the land, but by just the same concentrated exertions, as have given us already the veriest proofs of success [hear, hear]—that we may hope, in my judgment, to prevail. That magnificent picture, presented to us by Mr. Hinton, has in it much to commend it to our minds. I know not why we should not say, This ought we to have done, and not to have left the other undone. For my part, if some powerful herald of the cross, animated with the spirit of Paul, could say—He would have no home on earth, he would travel through every city and village in which the languages of India were spoken, devoting himself to the scattering far and wide a knowledge of that Saviour, who ought to be proclaimed to all, I should say it were a good deed well done [cheers]. I am no less persuaded, that it is by repeating these exertions on the same spot, and training up these infant churches, that the greatest result is to be anticipated. The analogy of nature teaches us, that if you wish to plant the wilderness, you would not scatter the seed among thistles and along the banks, but you would fell the forest, clear the weeds, surround some little chosen home with all the means of protection, gather in the harvest, and then use that harvest to be the material of still wider culture, till the whole wilderness shall rejoice and blossom as the rose [hear, hear]. To refer to the anecdote told by our missionary friend behind me, Dr. Legge. It seems to me, it is only by such reiterated exertions on the same spot, that such messengers will go forth as that Chinaman who leaped from a place of obscurity, not to seize the missionary traveller as a tiger, but to welcome him as a friend. It was because he had been in a Christian church, because he had seen Christian example, because his affection was won, that he could carry the message of peace. Let me give you an instance parallel to that—the excellent missionary, Mr. Deane, who formed a Baptist church in Hong Kong, has acted on the same plan—a little congregation meets to hear the word of God, a few have been impressed, on these few the instructions of the missionary were concentrated; some have become enlightened Christians, and one, now a deacon in the church, lately crossed the same Victoria Bay, and landing on an island where no European is known to have set his foot with the Christian message, that native has travelled through the whole of the island, being everywhere received with the same welcome that Dr. Legge experienced [cheers]. When he had for a week been preaching Christ without hindrance, and told the laws of Christianity to multitudes, to his infinite surprise, when he was leaving the islands, (the first Christian visit known to them), the people came to him in crowds, and begged him to take their idols with him as a proof that they no longer regarded idolatry [cheers]. If we continue in the course we have begun, concentrating these missions, I do not doubt that native agency will, ere long, fulfil the largest anticipations of Mr. Hinton's benevolent heart, and fill up the sketch of his glowing imagination, till, I do not say, the nations shall be converted, but the glad sound of the Gospel shall be known far and wide. In the breadth of these missionary exertions, one missionary acts beneficially on another, and one rejoices in thinking, how the example of the Tahitians, in the midst of their difficulties, may exercise a healthy influence on other parts. Do you ask me how I know it? Let me say it is embodied in this:—

That this meeting, while it deeply sympathises with the Queen of Tahiti in her present state of exile, and with her faithful people under their continued wrongs, inflicted by the power of France, heartily rejoices, and gives thanks to God, that they have been graciously preserved from the baneful influence of Popery, and that, for the greater part, they continue to value and enjoy the doctrines and ordinances of the Gospel of Christ.

I do sympathise with the wrongs of that injured people. I would preface what I have to say on that subject by expressing my opinion, that France acted worthy of itself when it directed its ambassador, in his communication with the Chinese commissioner, to stipulate that there should be full toleration, not only for the Roman Catholics, but that every missionary should find himself in a situation to proclaim his doctrine to the Chinese. If France had always acted in this manner, it would have acted worthy of itself. But we must regret that, having entered on the career of wrong, it has adhered to it, and at this day the Queen of Tahiti is an exile through the oppression France is exercising. We may, indeed, mourn that such has been the result; we may mourn for the fair fame of France; we may mourn for the happiness of this injured people; yet, at the same time, I will take the liberty of remarking to this meeting, that the mission has presented such a spectacle as its peaceful progress never could have afforded. The world might have said, You have been cajoling this people to adhere to your doctrines. You teach them to build better houses, and plant gardens, and through these missions you may lead them to a beneficial commerce; but there is no proof that they have any love

for your religion, or understand its doctrines. Is there no proof now [cheers]? Is there not a proof that the Queen of Tahiti knows it and loves it? While the editors of French newspapers, forgetting their gallantry as a nation, can stoop to the business of making her the object of their calumnious reports, is it not delightful to learn, that that Queen of Tahiti, injured and now affronted, is still manifesting integrity and piety which might do honour to the most experienced Christian. I hold in my hand a letter from the English captain on board whose vessel she was received, and where she was protected from the French Government for about six months. He says:—"In answer to your inquiries respecting the character of Queen Pomare, it gives me great pleasure to state that, during the time she resided on board her Majesty's ketch Basilisk, nothing could be better, in every respect, than was her conduct. It was with no small indignation, I heard that there are some persons so lost to all manly and Christian feelings as to attempt to traduce her, a woman and a Queen; particularly at this time, while she is suffering from such unmerited misfortunes. So very far, indeed, from her conduct being reprehensible, it would be well for her traducers if they had as little for which to blame themselves. Not one single day during her sojourn on board, was morning or evening service omitted, notwithstanding, at times, she had to kneel on deck, under a tropical rain, the cabin being too small to contain all her retinue; the greatest part of the day was spent in the study of her Bible; whilst, on the Sabbath, the different services were regularly performed by one of her relations, if (as, unfortunately, was often the case) one of the gentlemen of the mission was unable to come on board. Often, on the Sabbath, have I seen her watching anxiously for the approach of the minister, thus showing how eagerly she anticipated the pleasure of being engaged in the service of her Lord and Saviour." The testimony of an English captain will outweigh the calumnies of a thousand hirelings [cheers]. All that has been done to traduce and calumniate the Queen is calculated to raise her in estimation, and give her a place in the hearts of thousands. But, while we pity her, we will not withhold our admiration from those subjects of Pomare, whom no bribes, no menaces, have seduced from their allegiance. And why? Because principle was rooted in their hearts by that knowledge of the word of God that your missionaries had given them; and now, what an unparalleled spectacle in the history of missions do they present! Picture to yourself that lovely island; imagine five thousand of these poor islanders, driven by the cannon and bayonets of France from their own homes, and entrenching themselves in the strongholds of their native land, there cultivating their sweet potato, there descending, as opportunity presents, to the sea-shore to obtain hauls of fish, and now, through many a month in a state of siege, exhibiting growing piety, and forty new members coming to the table of the Lord [cheers]. In this state of siege, when almost necessarily deserted by their ministers, they are thrown on their own resources, the word of God, explained by Christian teachers, finding its way to the heart, has given them a strength of Christian principle, which, perhaps, some of us would not manifest. I ask whether it be possible, that, when persecution shall have passed, and when again these islanders shall be found rejoicing in their just liberties and rights—if God ever give them these great blessings—they will not turn back to this page of their history with their fond admiration, saying, "Such our fathers were, such will we be [cheers]; if they were ready to lay down their lives for the faith, we will hold it with equal firmness; they manifested the power of the gospel to make them upright, let us show similar consistency." Perhaps the Christian churches of Tahiti and the other islands, for many a year, may be strengthened by recollecting how they fought for the truth, maintaining it, not by earthly weapons, but by that courage no menaces could subdue, and that patience, no trials could exhaust [cheers]. Why should not this missionary Society give the benefit of this narrative to the world? Why should not Dr. Legge let the Chinese know that there are converts among the heathen who have resolution like this? I find it has been done in China [cheers]. Why should not Mr. Mather give it to the Mahomedans—the millions of whom he so tenderly pities? Why should not other missionaries give it? And so, though you have lost some comfort in your mission, at least let the missionaries know how strong the faith of native converts may be, and gather new courage from it. We have much, in the midst of the greatest reverses, to encourage us in this work. In conclusion, I will advert to the sentiments uttered by the rev. gentleman who opened the proceedings of the meeting, and rejoice with him in thinking it is fortunate, when in any great cause the self-love of mankind is enlisted on the right side, it being one of the most powerful principles of nature. I believe every nation is in the best position, when the love of it prompts the inhabitants to uphold its laws and value its interests, and I would not, therefore, neglect that principle; but if it be enlisted in the service of the Missionary Society, we must not forget the danger to which it is exposed. The missionary cause is not like the physical state of a nation, it is not to be left to self-love. If that were the only principle, it would lose all its energy by losing its nobleness. No; it is by love to the Redeemer, and pity to souls that are perishing, and strong confidence in the promises of God, by walking ourselves in the light of his countenance, and looking for the hope of that immortality which he has promised; by this principle alone must our holiest zeal be maintained at home, and our missionary labours abroad. I hope this society will still remain firm in the maintenance of the highest principles that can animate the human heart, or give dignity to any work in which man is engaged [long continued cheers].

The CHAIRMAN here announced to the meeting that a pressing engagement compelled him to retire. Having withdrawn amidst the cheers of the assembly, E. Baines, Esq., occupied his place.

Mr. W. CHALMERS, minister of the Free Church of Scotland, said:—I shall not trespass long upon the attention of the meeting, but I do think that the case of

Queen Pomare, and her afflicted subjects, is one which deserved the expression of our sympathy, and which should occupy a very prominent place in the proceedings of your Society [hear, hear]. Our sympathy may be comparatively ineffectual; we may be able to do little more than weep with those that weep; but I believe it will be regarded by these sufferers as a holy sentiment not to be despised, and it is a tribute which I do not see how the London Missionary Society can withhold. When the mother lies writhing in the dust under the rude blow that has struck her to the earth, it is not a time for your Society to look on its favoured offspring without a tearful eye, or to gaze on its distresses without a sympathising heart; and I think that, next to the divine sympathy, which I doubt not these sufferers have experienced, nothing would be better fitted to cheer and sustain them under their trials, than the knowledge that at the distance of many thousands of miles, at each successive anniversary of your Society, you remember those who are in bonds as bound with them, and you lift up your indignant voices, before the nations, against an unrighteous usurpation, and pour out your hearts in prayer to God that he would arise and plead the cause of the oppressed [cheers]. Sir, it is not only the inhabitants of Tahiti and their Queen, who are at present suffering; the resolution, indeed, speaks of them especially, but when we consider that they are suffering for the cause of Christ, that they are suffering for their attachment to his gospel, that the instigator of that movement, which has brought them into these difficulties, is the great enemy of truth and righteousness, then must we see another, and higher, and nobler one suffering than those individuals to whom my resolution adverts. I remember standing, two or three years ago, near a stone on the shore of one of your deepest bays in Scotland. It marked the resting-place of one of our "noble army of martyrs;" one of the many thousands that lost their lives for the cause of truth in the reign of Charles II. On that stone was cut the name of "Margaret Wilson;" she was a young girl of eighteen, who, along with an aged widow of sixty-three, was adjudged to die, because she refused to acknowledge the supremacy of any other than Christ in the church. The sentence pronounced against these two individuals was that they should be fastened to stakes driven deep into the oozy sand that covers the beach, and should then be left to perish in the rising tide. The stake to which the aged female was fastened was further down the beach than that of the younger woman, in order that, being soonest destroyed, her expiring sufferings might shake the firmness of faith of Margaret Wilson. The tide began to flow; the waters swelled; they mounted from the knee to the waist, and from the waist to the chin, and from the chin to the lip of the venerable matron; and when she was almost stifled by the rising tide, when the bubbling groan of her last agony was reaching her fellow-sufferer further up the beach, one heartless ruffian put to Margaret Wilson the question, "What think you of your friend now?" And what was the calm but noble reply? "What do I see but Christ in one of his members wrestling there? Think you that we are the sufferers? No, it is Christ in us—He who sendeth us not a warfare upon our own charges" [cheers]. And, sir, when we look across the wide waste of waters that intervenes between this spot and that island of the south, Tahiti, we must feel that in these individuals, thus adhering to the truth of the gospel, we see not only an oppressed church and nation, but also a suffering Saviour [hear, hear]. The sympathy, therefore which we should this day express for them, the sympathy which we should desire to have wafted to their shores, is of that reverential kind which we extend to the Saviour himself, the measure of whose afflictions we see his followers now filling up in that distant island. It may excite wonder that a nation like France, so great, and powerful, and courageous, should not be ashamed of this dastardly and truculent act of tyranny; and I am free to confess that I do not think it is at all characteristic of the French nation [hear, hear]. I know that when we look at a nation nearer home, we see there the elements of a national character which is one of the loftiest in Europe, I mean the Irish. With quick intelligence, ready wit, warm hearts, and indomitable courage, they constitute a nation which is dark with ignorance, which is bare with poverty, which is red with blood, not the blood of the brave, shed in defence of his country's rights, but the blood of him whose footsteps have been tracked by the cowardly assassin. Is that Irish, Sir? No, there is nothing Irish in it but what Popery has implanted, and there is nothing French in what has occurred in Tahiti but what Popery has put in it. The lily of France has condescended to become the tool of Rome, and she is now being dragged through the mire in which the old serpent loves to wriggle [cheers]. We have to thank God that the natives have escaped the baneful influence which it has been attempted to force upon the natives of Tahiti. We give honour to them and glory to God, while we mourn the degradation and disgrace of France. We feel that to God they owe it, that they have been preserved faithful, and we feel that, like Patmos, that distant island may receive many spiritual visions of Him who said to His servant of old, "Fear not, I am He that liveth and was dead, but behold I am alive for ever, Amen," and "Because I live ye shall live also." Let us pray that coming forth from the furnace seven times purified, these individuals may yet be an example to the churches of Christendom, and that the surrounding islands, which have already learnt the lesson that Popery is a thing to be infinitely detested, may learn the other lesson, that Christianity is a thing to be infinitely prized [cheers]. The rev. gentleman concluded by proposing the following resolution:—

That this meeting, while it deeply sympathises with the Queen of Tahiti in her present state of exile, and with her faithful people under their continued wrongs, inflicted by the power of France, heartily rejoices, and gives thanks to God, that they have been graciously preserved from the baneful influence of Popery, and that, for the greater part, they continue to value and enjoy the doctrines and ordinances of the Gospel of Christ.

Dr. CUMMING, of the Scotch Church, in seconding the resolution, said: I have the highest possible satisfaction in giving my cordial echo to the sentiments which have been uttered by my friend Mr. Chalmers,

belonging, as I once imagined, to a hostile church, but by the Evangelical Alliance changed into a sister church [cheers]. In the sentiments which he has expressed I heartily concur. And I do believe that, whether it is Margaret Wilson who suffers in one of the bays of Scotland, or Queen Pomare who suffers at Tahiti, the great truth which we ought never to forget is, that it is Christ who suffers in His members. Let us also recollect that we are to express our sympathy with these sufferers, and to communicate our aid to mitigate them. "Inasmuch as ye have done it unto Margaret Wilson, the least, or to Queen Pomare the royal and the greatest, ye have done it unto me." I am sure I need not impress on this audience the vast importance of foreign missionary effort. Home missionary effort is most important; and let it not be forgotten, that the City Mission, and other kindred institutions, testify to this fact. But though our exertions begin at home they are not to remain at home, but are to go forth until they embrace Tahiti, and the uttermost isles of the sea. Our duties at home are not to be converted into apologies for neglecting our duties abroad. They are to be like the pebble dropped into the placid lake—the undulation is deepest where it strikes, but concentric circles spread outwards till they embrace the length and breadth of the surface. I was exceedingly struck, while listening to the Report, with the striking testimonies given of the intense zeal of the Roman Catholic priests. We applaud zeal wherever it is manifested; we admire the devotedness of these men to what they conscientiously believe to be right and duty; we only wish that their zeal, so ardent and so enthusiastic, may not be wholly consecrated to a bad cause; and that our own zeal, being sustained by nobler principles, an intenser love, and the consciousness of having a holier and a happier cause to serve, may not burn like a rocket on a missionary platform, but may blaze and shine in steady lustre, until the whole world is illuminated by its splendour [cheers]. I was rejoiced to hear, too, of the faithfulness which Queen Pomare has exhibited. One admires and applauds that royal and noble flower, that would prefer to bloom in exile, at Raiatea, rather than part with one blossom, or lose one particle of its aroma, under the upas-tree of Popish protection; and one is delighted that those flowers, which are gathered round her, prefer the shelter of that fair rose to all the bribery, the enticements, and the seductions which have been presented to them by what has been called the lily of France. The patronage by France of Popery is a melancholy thing; but I believe that these doings are not indigenous [hear, hear]—they are the offshoots of the exotic plants, of that fierce and terrible Propagandism, which is calculated to enslave the free, to taint the honest, and to make a Propaganda of Paradise itself [cheers]. It is delightful to reflect, that, if France have closed against us the shores of Tahiti, God has opened to us the wider empire of China, thus overruling the shutting of a little wicket to the opening of huge portals hitherto closed, in the east. It is a remarkable fact, noticed in the Report, that the Roman Catholic system is shattered in the kingdoms of Europe, principally, it may be, by the efforts of Michelet, Quinet, and other philosophers, rather than those of Christians; but still one rejoices if any one be the sledgehammer to break that terrible composite [cheers and laughter]. We should never forget that the breaking up of that huge imposture is an eloquent appeal to every Christian to cast into its crevices those living seeds which shall grow up, and bud, and bloom, until it end in the harvest of the world itself. One only hopes, and one can only pray that, as the French, or rather the Roman Catholics, have invaded Tahiti, and have committed as unjust and uncalled-for an aggression as that of the Sikhs upon our Indian territory, so there may be a moral and Protestant Moodkee, a moral and Protestant Aliwal, and a moral and Protestant Sobraon; and that the Jesuits, like the Sikhs, may regret the day when they put their foot on consecrated ground, and assailed the ark of the Lord [cheers]. I rejoiced to hear the explanation, although I regretted the necessity for that explanation, respecting this noble institution. I have been accustomed all but to worship it from my earliest days; I have constantly heard of its proceedings since I first came to London; and, though I knew that there were some misapprehensions as to its character, I rejoice that the explanation given so completely corrects those misapprehensions, and so redounds to the credit of all parties concerned—that what appeared to be the shadow of a little shade, has turned out to be a great and distinguished glory. Thus a cloud sometimes settles on the mountain-top; and when the wind sweeps past, and that cloud disappears, an inexperienced eye would imagine that the mountain had lost a portion of itself, but, in reality, the cloud has only been dissolved in showers, and has poured down the mountain's sides to water the drooping violet at its base [cheers]. I have no fears as to the eventual result of the terrible conflict that seems to have begun at the very outpost of the missionary field between Protestantism and Popery. Forget not, ministers of the gospel! forget not, fellow-Christians! it is not the conflict of man against man, it is that of the Bible against priestcraft, of truth against tradition, of Christ against anti-christ; and if God be for us who can be against us? [applause]. Whether I consider the nature of the conflict, or the parties who are engaged in it, I feel equally confident as to the result. I will not dwell upon these points, but I will conclude with a simple illustration—vagary, perhaps some of you will call it—though to me it appears expressive. It seems to me, that the conflict between Popery and Protestantism, between the ministers of the gospel and the priests of Rome, is simply a conflict between the eagle and the owl [laughter]. I have always thought that, of all creatures in the earth, the owl is the most perfect type of a Roman Catholic priest. A few points of coincidence cannot fail to strike you. In the first place, the owl is a creature of the night; it loves the darkness, it has an intense antipathy to the day; the very rising of the sun drives it to its nooks, and holes, and hiding-places [laughter]. The owl, you know, feeds upon garbage, and not upon good wholesome food; and, in like manner, the Roman Catholic priest derives all his nutriment from the dusty

folios of the fathers, from traditions, and fables, and human inventions [hear, hear]. But, what is still more remarkable, the owl, if examined, seems to have the largest head, indicating the greatest amount of wisdom, of all such creatures, so much so, that the owl was called of old the bird of wisdom; but I have seen one dissected, and can assure you that if you tear off the feathers, you will find that there is very little skull, and still less brain [great laughter]. So, also, is it with the Roman Catholic church: strip her of the feather of apostolical succession; strip her of another feather, her unity; strip her of another feather, her antiquity; strip her of another feather, her gorgeous and impressive ritual; and it will be found that she has very little skull, still less brain, and still less heart [cheers]. It seems to me, on the other hand, that the London Missionary Society may fitly be compared to the eagle. The eagle is the bird of day; it plays with the sunbeams; it rides upon the light, and in light it finds its nutriment, its glory, and its enjoyment; and, when its plumage begins to fall, it renews its youth and becomes beautiful and blooming again by basking in the sunshine. The eagle, too, builds its eyrie, not on the sand, where the passenger's foot might injure it and tread it down, but on the loftiest crag of the loftiest mountain. So, also, this society builds its nest and seeks its repose on nothing below, and nothing besides, the everlasting Rock of Ages, the Lord Jesus. More than that, your missionaries, like the eagle, will rise and make progress. The eagle, when it soars, fixes its unblenched eye upon the meridian orb of day; and, as it spreads its broad pinions, it rises, at every stroke, nearer and nearer that burning luminary. So will it be with your missionaries, so will it be with your cause. Looking, not to the sacraments, not to the priests, not to the crucifix, but to the Sun of righteousness, and to that alone, you will rise with the speed and splendour of an angel's wing, until grace is lost in glory, and faith in everlasting possession [loud applause].

Mr. J. A. JAMES rose to move—

That this meeting has learnt with deep and affectionate regret that the Rev. John Arundel has been compelled by severe personal suffering to relinquish the office of home secretary to this Society; the meeting hereby expresses its high estimate of the value of his faithful services continued through a period of seven and twenty years; and, while it sympathises with him under his affliction, commends him to the consolation and support of the Saviour, to whose cause his useful life has been devoted. That Sir C. E. Smith, Bart., be the treasurer; the Rev. A. Tidman be the foreign secretary; and the Rev. J. J. Freeman be the home secretary of the Society for the year ensuing; and that the directors who are eligible be re-appointed; and that the gentlemen, whose names will be read, be chosen to fill up the vacancies of those who retire; and that the directors have power to fill up vacancies; also that the most grateful acknowledgments of this meeting be presented to Sir Culling E. Smith, Bart., for his kindness in presiding on this occasion, and conducting the business of the day.

It is now seven and twenty years ago since I was appointed to move—not, certainly, in this place, for it was then never dreamt of—nor before this assembly, for perhaps not a hundred now present were present on that occasion, but in a former place, at a former meeting—I was requested to move, that our friend, Mr. Arundel, be appointed to the office of home secretary. I believe, with the venerable George Burder, a name ever to be remembered by this Institution with gratitude and respect [cheers]. And, because I was the mover of the resolution for appointing him, I have been requested to move this vote of sympathy on his retirement. During twenty-seven years he has served your Society, with something of the ardour of a lover, and the fidelity of a servant. His health has failed; no office, however humble, no service, however valuable, no respect, however great, could secure him from the decline of nature and the ravages of disease [hear, hear]. Indeed, many of us upon this platform know that the warmer the fire glows, the more rapidly it consumes itself to ashes; and the brighter the taper burns, to illuminate others, the sooner it exhausts itself; and the pastors of the churches, as well as the Secretaries of the Societies to which we belong, are often called to say, "Death worketh in us, but life in you." Unwillingly to relinquish an office which he felt to be not merely a post of duty, but a source of delight, he long struggled against disease and weakness, and was often at his desk when, perhaps, many of us would have been on our couches. But there is a limit to human endurance beyond which the jaded strength of exhausted nature cannot advance. Our friend has passed that limit; and he is now retiring from us into seclusion with a reputation as unblemished as that which he brought to us. He is going from us, as he went to his official appointment, with our respect, our love, our gratitude, and, what I am persuaded he values still more than all these, and even than the provision,—a mere act of justice, which we have made for his declining life,—I mean our prayers. We do this day follow him with our tenderest sympathy. May the God whom he has served be with him amidst wearisome nights and months of vanity. May the clouds of affliction which are now gathering around him not be permitted to darken his setting sun, but become a scene on which to display its glories. He will, I am quite sure, receive our testimony, which we send after him from this meeting, with thankfulness, knowing he has approved himself to our judgments and to our hearts; and may he receive it as an anticipation of that higher and more emphatic testimony which awaits him when he will meet the Divine Master, "Well done; good and faithful servant." Such words, from such lips, beloved and honoured brethren, may it be our privilege to receive, when we, too, shall end our course! A higher we cannot receive; may it never be a lower! With great pleasure, I move this resolution; and were there time, I would spend one moment in adverting to another secretary, behind the veil, where he has retired under the pressure of disease; a man, whose talented wife, while she is training the female population of our own and other countries, is witting her talented husband no longer acting as secretary, but still as the historian, of our Society. The name of Ellis will not, and ought not, to be forgotten on these boards, or in that hall, with such losses, despond. But no; names included in this resolution that of confidence and our prayers. The place of

Burder, and Ellis, and Orme has been filled by Tidman, and we do this day afresh show our confidence in him when we mention his re-appointment to the office for which he is so well qualified. And his compeer, our friend Freeman; God has sent him home from Madagascar, and stopped him from helping us there, to help us here. May these brethren long continue to occupy the post they now so honourably fill [cheers]. They, too, in the appointment of this day, receive our confidence, our prayers, and our gratitude, for all their past services. I must not trespass to advert to our chairman, who is entitled to our gratitude, for it did not appear to me that an angel from heaven could have kept up the interest of the meeting,—and, surely, not an angel from earth [laughter and cheers]. I was reluctant that the name of Mr. Arundel should pass without a few tokens of approbation being offered to him from those by whom he was known, loved, and valued [loud cheers].

Dr. MORISON then said that he very cheerfully seconded the resolution. If time had permitted, he should have liked to have said a few words regarding their valued friend, Mr. Arundel.

A vote of thanks having been passed to Mr. Baines, the benediction was pronounced, and the meeting adjourned.

THE ADJOURNED MEETING

was held at Finsbury Chapel, the attendance at which was very large. Mr. Jacob Stanley having taken the chair, the proceedings were commenced by singing, and Mr. Hunt engaged in prayer.

The CHAIRMAN then rose, and said, that although he had been engaged in the ministry for half a century, it was with diffidence he then appeared before them—a diffidence, however, not arising from the want of attachment to the institution to promote whose interests they were convened. It was an institution of a catholic character—an institution whose birth he well remembered—[hear, hear]—and over which he had watched in every stage of its history, rejoicing in its success, and sympathising in its difficulties and persecutions [cheers]. It was not now as it formerly was. He could remember the time when it was dangerous for even members of different denominations to meet together; as sure as they did, they proved themselves members of the church militant [laughter]. Members of every religious body could now meet in harmony and love. His diffidence arose from a fear lest the institution should suffer by his presidency either in interest or finances. He trusted, however, that before the assembly separated there would be a practical proof that such was not the case. He rejoiced to find that this and similar societies were progressing; but he thought that neither this nor the Wesleyan Missionary Society had yet come up to the mark [hear, hear]. When he considered the number of churches connected with this institution, the wealth of their members, the sacrifices of the missionaries, the martyrdom of Smith and Williams, and the earnest desire of the heathen to receive the gospel, he felt that the churches must be more liberal than they had been hitherto. He thought that there had been a little discrepancy between two of the speakers that morning: one was for diffusion, the other for concentration. To a certain extent he agreed with both. In the first churches there were evangelists, whose special business was diffusion; and pastors, whose duties were of a more concentrated character [hear, hear]. Let the churches supply the necessary funds, and he doubted not but that they should be able to combine the two, and thus accomplish the great work before them [cheers].

Mr. J. J. FREEMAN said, that as this was an adjourned meeting, it was not intended again to read the abstract of the Report, more especially as, according to a resolution passed in the morning, it would speedily be printed and placed in their hands.

Mr. W. H. COOPER then rose to move—

That this meeting hereby records its admiration of the zeal and liberality displayed by the mission churches, both in their contributions towards their own support, and their exertions for the wider extension of the gospel among the heathen.

Had he consulted his own wishes, he would not have desired to stand forward and give the key-note to the proceedings of that evening; indeed, the key-note had already been sounded by the Chairman. He rejoiced that it contained a reference to that union which was now so ably advanced on the platform of our religious institutions [cheers]. The missionaries abroad had long exhibited the spirit of union, and he trusted the example would be followed at home [hear]. He had wondered why the resolution had been placed in his hand; but, when he heard that the missionary stations had contributed more to this cause than had Ireland, he thought he saw the reason—it was that he might carry home the tidings he had heard, and endeavour to stimulate the churches of his country [cheers]. The Chairman had referred to the apparent discrepancy between the statements of two of the speakers that morning. He was much struck with the observations made by the gentleman who advocated the principle of diffusion; but it was possible that, however deeply they might study a subject in their closets, yet when they came to work it out in practice, they were compelled to abandon their opinions. The sum contributed by the missionary Churches, amounting, as it did, to £16,000, was a proof of their devotedness, and with thankfulness British Christians would record what they had done. The spirit of missions was calculated to benefit those who engaged in them. Let the Churches at home see how they were challenged by the Churches abroad, and let them take care, lest by relaxing their exertions they should be supplanted by them, and those very Churches which they had been instrumental in gathering should claim to be the Missionary Societies for the world [cheers].

Mr. W. ELLIOTT, missionary from South Africa, in seconding the resolution, said, that when he looked at the map of the world, he could well sympathise with the embarrassment the Directors must feel as to that portion of the earth which they should select for their labours. Gladly would they occupy the whole, but the means were not adequate to it. God had opened to this Society many doors of entrance, especially China. Far be it from him to say, that they ought not to oc-

cupy it; but let them not forget Africa [cheers]. New fields had opened up in India—far be it from him to suggest a limitation of their efforts there; but still he entreated them not to forget Africa. The isles of the sea, the gems of the ocean, were endeared to them by many ties. Let it be seen that they were attached to them more than ever, in consequence of the very sufferings they were called to endure—let them watch over them with a father's care; but let them not forget Africa [cheers]. Africa had presented the Society with some of their first-fruits. Creatures the most wretched in their physical appearance had listened to the Gospel, and yielded to its claims. Great were the changes that it had wrought among them, with reference to their temporal welfare. Africa did not teem with men like India, but there was no region on the earth which in modern days had yielded a richer harvest of Gospel fruit than South Africa. God in his providence had greatly enlarged the sphere of the Society's labours there in late years. By an order of Council, in 1828, a vast number of Aborigines, in a state of nominal freedom, but of actual bondage, were declared and constituted absolutely free, and were placed in a situation in which they could listen to the gospel. They were also able to send their children to school, and many had availed themselves of the privileges they now enjoyed. At the close of the Caffre war many thousands of Fingoes were relieved from their irksome thralldom, and brought into the colony by her Majesty's troops. Numbers of these were now partaking of the blessings of the gospel, and improving in civilisation. Great numbers of the Bechuanaas had also been driven within the frontier, and had led to great accessions to the missionary churches. He would ask, whether they were prepared for this enlargement? Their agency, instead of being increased, had been rather diminished. Death had lately taken off many of their missionaries, and the places of their departed brethren were only supplied at the expense of other stations. Many of the missionaries there had now reached advanced age, and were looking in vain for their successors. It might be supposed that by this time a native agency would have been raised up. They had a valuable native agency, but many years would elapse before they could be left to themselves. Of what, however, did the native agency consist? There were some who could teach others; but it principally consisted of members of churches who could merely speak to their neighbours, and that they did continually. There were hundreds who had never been in a place of worship, but who nevertheless had very correct ideas of the leading doctrines of the gospel [cheers]. One of the most valuable members of his own church first heard the simple truth from the lips of a Hottentot soldier. He had no doubt that, in the course of a few years, they would be able almost to sustain their own churches. He would give them one instance of liberality. While urging a man of considerable wealth to think of the value of the soul, he, with as great earnestness, pressed upon him (Mr. E.) the danger of not becoming a Mahomedan. After a time, placing his hand on his sword, he told him that, if he would become a Mussulman, he would give him one-half of his property, take him to Mecca, and he should come back a great man [hear, hear]. How many professing Christians were there who would give one-half of their wealth to convert men to Christ? [cheers].

The resolution was then put and carried.

Mr. W. SPENCER, minister, of Devonport, said, that the speakers, whom he rejoiced to see on the platform, were missionaries [cheers]. Many at home had not given half their property to support the cause of Christ, but they, his ministerial brethren, however, had given their speeches, their sermons, and their energies; but what was that compared with a man giving a quarter of a century to the missionary cause [cheers]? Those were the men they were bound to support, that was the cause in which they were engaged; and they were not to cease in their work till the knowledge of the Lord covered the earth as the waters covered the sea. He begged to move—

That this meeting hereby records its deliberate conviction, that the present state and prospects of the London Missionary Society deserve and demand the steady and augmented support of all its friends; and, as the most effectual, as well as the most easy method of sustaining its funds, the meeting recommends the adoption of an improved system of organisation to all its auxiliaries and congregational associations throughout the country.

They had heard on former occasions of the decrease of funds—the death of missionaries—that unless their friends came forward more liberally, they would be compelled to abandon their present stations, instead of breaking up new ground; and, under such circumstances, the resolution would have been appropriate. But if, under circumstances of discouragement, they were called upon to augment the funds, there was, in the present aspect of affairs, everything to induce them to renew their efforts [hear, hear]. If the soldier could be assured of triumph, with what courage would he enter upon the conflict. If the merchant could be assured that his vessel would arrive in safety, dispose of her cargo at a good market, and return with another which would prove equally lucrative, the certainty would furnish to him a great stimulus. In the missionary cause they were assured of success. The time would come when the kingdoms of this world would become the kingdoms of God and of his Christ. Was there not, then, every encouragement to augment the funds of this noble institution [cheers]? He knew not what plan would be proposed to increase the effectiveness of the auxiliaries, but he thought that they should all depart determined to adopt every plan that presented before them the prospect of increasing the Society's resources. When he thought of the vast amount of success which had attended it in every field of its enterprise, he thought there was no aspect in which it could be viewed that did not present them with encouragement to future labour. Had they more of the wisdom of the children of this world, how energetically would they give themselves to this important work. There were two or three points he would submit in connexion with the resolution. In the first place, they ought to acquire more knowledge of the society. He would earnestly recommend their friends to read attentively the report that had been presented to them. It con-

tained much to elicit their gratitude and to stimulate their zeal. Another point was that they should seek to impress upon their minds a sense of individual responsibility in connexion with this noble cause. It was the duty of every Christian to make personal efforts to extend the blessings of the gospel and bring sinners to Christ [hear, hear]. The obligations under which he felt he was placed to do this arose not from his ministerial character merely, that was only the mode of carrying it out; he felt the duty to be binding upon him in his character as a Christian. He was afraid that they were too much influenced by excitement. There was something animating in meetings like these, yet he thought that their influence was sometimes too transient. But was that a healthy state of things? No, let them return to their homes and seek to improve their organisations throughout the country. Another reason why they did not do more to promote this cause was, that because they thought they could do but little, therefore they did not attempt to do anything, or, because they thought they could not do as much as others, therefore they did very little. But that was not the way that men acted with reference to the affairs of this life. It was accepted according to that which a man had, and not according to what he had not. It was in David's heart to build the temple, and, although he was not permitted to do it, yet God told him that it was well that it was in his heart. Their young friends might do much in a variety of ways to promote this cause. He would state one mode. A child was anxious to have a missionary box, but knew not how to procure it. He went, however, to a carpenter's shop, and, seeing several bits of wood lying about, asked if he might have them. Consent was given. He then asked the carpenter to cut off the ends and make them the same length. That being done, he next begged him to drive in a few nails. A box was now made, and at his request a hole was cut in the lid. The carpenter then inquired for what purpose it was wanted, and the child answered—"For a missionary box; and if you will have the goodness to put in a shilling I shall be much obliged to you" [laughter and loud cheers]. Last Sabbath afternoon he stepped into a place of worship and heard an excellent discourse, in which the preacher stated that every house ought to have three things—a Bible, a family altar, and a missionary box. Let the box be placed in a prominent situation [hear, hear]. It was of great importance to acquire the habit of giving systematically. He thought a farthing, put into the box every day, was better than giving so much every quarter. He trusted they would all leave the meeting with a firm determination to support more energetically than ever this important cause [cheers].

Mr. T. MANN, minister, of Trowbridge, in seconding the resolution, said, that yesterday he had been in a meeting of a more social character. The missionaries then gave in brief reports of their stations, and he felt that it very much resembled the assembling of the church at Jerusalem. This Society was dear to all their hearts [hear, hear]. He always regarded the aspect of the Society as it related to man, and as it respected God. Viewed in relation to man, he must say it was not to him satisfactory. There had been an increase of £4,000 during the past year; but, taking in the sum received for the Jubilee Fund, the whole receipt did not amount to £80,000. He remembered that three or four years since it was determined to raise the annual receipts, if possible, to £100,000, and the ensuing year the amount did reach £90,000. Notwithstanding the interest excited that morning, the collection was less than it had been for some years. He hoped that it might be regarded as a proof that they intended to give more systematically than hitherto, and that henceforth they would not be so dependent on their annual meetings. The speaker then entered into several details as to the new mode to be adopted to increase the funds of the Institution. Every part of the country would be regularly visited, and an interest in the missionary cause excited in the minds of the young, and of the members of Churches. In every part of the world scenes of usefulness were opening up before them. God was carrying on his work even in Madagascar, and none could hinder. God was standing by his ark when men appeared indisposed to come to its assistance. Let them be up and doing. The fathers and founders of the institution were almost all gone. It was time for the rising ministry and for the members of Churches to come forward to the work. Let them put forth their energies and the kingdoms of this world would speedily become the kingdoms of our God and of his Christ [cheers].

The resolution was then put and carried.

Mr. J. D. SMITH, of Newry, said that the missionary cause was a subject of vast interest. It engrossed the attention of God before the creation of the world, and the sons of God shouted for joy. In the whole course of his existence he had never had his spirit so moved as at the meeting held this morning. He observed many shed tears when the subject of China was presented before them; and again they felt deeply when urged to engage in the contest with Popery. He rejoiced in the catholic spirit developed in the morning. A master once said to his butler, who had become a very religious man, "John, what will become of all your sects when you get to heaven?" The man replied, "When the Baptist arrives there, God will say, 'What are you?' 'A Baptist.' 'Then sit down there.' 'What are you?' 'A Wesleyan.' 'Then sit down there.' 'What are you?' 'A Presbyterian.' 'Then sit down there.' 'What are you?' 'A Congregationalist.' 'Sit down there.' 'Well, but John,' added the master, 'what will he say to you?' 'Why, I am the enemy of none; I love all them that love God; and when I tell God so, he will say, 'Walk about heaven anywhere' [immense cheers]. That was a beautiful idea, coming from a very simple man. It appeared from the Report, that the Catholics were interfering with the Protestant mission. He had heard Mr. Cooper's father say, ten years ago, that they would have to look after his Holiness of Rome. Many priests had been raised up in Ireland. Some years ago, a vessel was laden at Kingstown with stones and pillars ready prepared for building a church, and there were also on board several priests and two bishops. What was their destination? The scenes of

the labour of Robert Moffat [loud cries of "hear, hear"]. The Pope had fixed his eye on all the Protestant missionary stations. The grant made to Maynooth out of the Consolidated Fund would lead to a quadrupling of the priests, and to a planting of them in every part of this and other countries. What was the weapon wherewith to meet it? The sword of the Spirit. It was owing to the *colporteurs* that so great an influence had been produced on the Continent. The Pope was aware of it; and he would conclude with an extract from a sermon preached in Ireland, showing the light in which Roman Catholics viewed the circulation of the Scriptures. [The speaker then read the extract. It contained the fulminations of the Church of Rome against all who read the Bible, and against the Bible itself.] If they could get the various bodies of Christians to unite in one grand effort to circulate the Bible, whether in Ireland, on the Continent, or in China, and thus wield it against Romish errors, there was no knowing what would be the result. They might see, not the Pope writing a bull against it, or the priest uttering his anathemas; but the angel might descend, and, putting one foot on the land and the other on the sea, swear, "Babylon is fallen, is fallen; that mighty city, Babylon, is fallen" [loud cheers].

Mr. WILLIAM HOWE, from Tahiti, in seconding the resolution, said: It would commend itself to the heart of every Christian parent. Who could have received the gospel, and on casting his eye upon his offspring, not say, "Those shall stand in my place"? What guardian, or teacher in a Sunday or day-school, could look upon those committed to his charge without putting forth his energies that many might be raised up to preach the gospel throughout the world. For his young friends he would say, that nothing could hereafter afford them so much satisfaction in connexion with his life as having sought the salvation of men. But he must say a word about Tahiti; nearly one-sixth of Pomare's subjects were now under the French dominion, but not one had put himself under the power of the priest [cheers]. How was that to be accounted for? They had been put in possession of the Bible. Let them give to the world the Bible, and Popery must expire [cheers]. It was with great difficulty that any communication could be held with the exiled Queen. A parcel from the Directors lay for eight months within 110 miles of her without there being any means of forwarding it to her. During that time of suspension, not knowing what the British government would do, she was asked, what she thought would be the issue? She replied, she could not tell, but she would rather be a slave of the Queen of England than an independent Sovereign under the dominion of the King of the French [cheers]. The Queen was now in comparative comfort. After having planted, with the assistance of her husband, the bread-fruit tree, she was supplied in February last, by the John Williams—the beautiful vessel of the young [cheers]—with everything that her circumstances required, and an assurance was given her, that the churches of this country would continue to supply her as long as her necessities existed [cheers]. Thus, while she had been abandoned by the politician of the world, she had been taken up by the disciples of Christ [loud cheers]. A stream of light was now dawning upon Polynesia, and the friends of missions had brighter prospects than at any preceding period of its history [cheers]. Let them, then, take fresh courage in the work in which they were engaged [cheers].

The resolution, which was to the following effect, was then put and carried:—

That this meeting, grateful for the generous assistance already rendered to this Society by its juvenile friends, both by their special and ordinary contributions to its funds, hereby expresses its earnest hope, that the efforts of the young will be kindly fostered by their parents, guardians, and teachers, as alike conducive to their personal improvement and the interests of Christian missions.

Mr. J. JACK, of Bristol, moved—

That the sincere thanks of this meeting be presented to the Rev. Jacob Stanley, president of the Wesleyan Conference, for his kindness in presiding on this occasion.

The Rev. J. J. FREEMAN briefly seconded the resolution, which was put and carried by acclamation.

The CHAIRMAN, in acknowledging the vote, said that he felt highly honoured in having been selected to preside on that occasion. He trusted that the interests of the society would be promoted by the services of the day, and that the amount of subscriptions during the year upon which they had entered would be larger than they had ever been before [cheers].

The benediction was then pronounced, and the meeting separated.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The forty-first anniversary of this institution was held at Exeter Hall, on Monday, the 11th inst. The large room was very nearly filled. On the platform we observed the Lord Bishop of Norwich, the Marquis of Lorn, Lord Montague, Lord Kinnaid, C. Hindley, Esq., M.P., W. Evans, Esq., M.P., and a numerous body of devoted friends to education.

On the motion of S. GURNEY, Esq., Lord John Russell, M.P., was called to the chair.

The noble CHAIRMAN rose and said: In opening this the forty-first anniversary meeting of the Society, I will venture to address to you a few words previously to the reading of the Report. I need hardly say that there has been no change in the fundamental principle upon which this Society rests; that we are unchanged in our opinion—that the Scriptures ought to be taught to every child who can be brought to receive instruction within these dominions [cheers]—that we are in no wise shaken in our opinion, that the schools ought to be made as general and as diffusive as possible, and that the separate instruction of each religious persuasion should be left to the parents and to the teaching of the place of worship to which the child resorts; and that there should be no exclusion on account of the differences of Christians in the schools themselves [cheers]. But while our principles in this respect have remained for forty years unmoved and unaltered, we have participated in the general progress which has been made in the science and the art of education. With respect to the improvements that have been made, from time to

time, on the suggestion of benevolent and able men, we have not been slow to avail ourselves of them; and any one who will visit the Normal School in the Borough-road will see ample proof of what I now assert. The contributions of the public have enabled the Society to adopt in that school improvements which have tended to the progress of education in this land [cheers]. But while I say this, I wish I could say further that any improvements that we have adopted, or any contribution that we have received, or any subscription made, either by the state, by communities, or by individuals, to other schools, have enabled us or them to keep pace with the wants of education [cheers]. I am sure I may say, that the utmost we can do is to keep down the weed of ignorance from overspreading the land, and that we are far, very far, from having succeeded in eradicating it. You will, I am sure, agree with me in this, when I tell you, that it will appear by the Report you will hear read that in the neighbouring county of Essex alone, so near to the metropolis, in the heart of a Christian and civilised country, there are now, it is estimated, 40,000 children who do not receive the benefits of instruction. And let me add further, that while we are proceeding to the utmost of our power,—that while there have been new schools added,—while there has been, I think, room provided for 13,000 children in addition to those who were provided for last year, this supply is far from keeping pace with the yearly increase of population in the country. All this want is felt in all parts, and in all classes of the community. Lord Ashley, whose name is never to be mentioned without honour [loud cheers]—in moving an address in the House of Commons to the Crown upon the subject of education, dwelt particularly upon the state of the manufacturing districts, and was answered with regard to one great manufacturing town—Leeds, by the skilful and experienced pen of Mr. Baines; but Mr. Baines succeeded in proving, not that Leeds was in a desirable and satisfactory state, but that the city of Westminster, in the very heart of the metropolis, was in a still less satisfactory state than the town of Leeds [hear, hear]. So, if you go from the metropolis and manufacturing towns to the rural districts, you will there find whether, by the reports of the Commissioners of Education, sent by the Government to inquire into the state of labour in those districts, or whether, by the reports of chaplains of gaols, you will find from all these sources, that there are thousands of individuals to whom the very first elements of religious teaching are absolutely unknown. If the name of Jesus Christ is mentioned to them, they know not a word of his history or revelation. If a man is utterly ignorant, in this Christian country, of the first and elementary doctrines of Christianity, this is no time to be satisfied with our endeavours, and to think that enough has been done [cheers]. There is another point to which I wish to call your attention, because I think that both the state and the voluntary societies ought to attend to it, viz., the condition of school-masters. I have mentioned the great improvements that have been made by simultaneous teaching, by galleries, and by various other modes. With respect to particular departments, in which great mechanical improvements have been made in the mode of teaching, the disposition and the understandings of the children are brought into activity by these improved and better modes; but still the greater part—I should say nearly everything, depends upon the capacity and disposition of the teacher. A teacher who merely teaches the children by rote, either to read or to write, or any other department of knowledge, leaves them, when they quit the school, in possession rather of nominal, than of real knowledge. I ask you, then, whether it is not fit that an effort should be made to raise both the emolument, and the rank, and the estimation of our teachers? It may have been supposed, in former times, that this was an easy art—that persons who had retired from any other business could well understand that of teaching youth; but, every step that we take, every year that passes over our heads, only tends still more and more to show that to teach well, to elevate the minds of children, to implant in them religious and moral principle, to send them from the school in a fit state to take their part in this community, whatever portion of the business of life may be entrusted to them—is one of the most difficult tasks which any man can undertake. With one observation more, I shall leave you to the report. In stating last year, in the House of Commons, the want of education, I pointed out (and there were reasons stated why a great portion of the labouring population of this country was unable to give that education to their children which they could wish), that you could trace, with regard to wages, that those who received a certain amount could lay out a portion of their earnings upon the education of their children; that, with less wages, they could dispose of less in this way, and were unable to obtain the comforts and clothing which were required even for their decent appearance as labouring men, and their families; and that, in the lowest state of wages, the great portion went to pay for bread for the sustenance of themselves, their wives, and their children. I trust we shall see, in the progress of events, and by the wisdom of the Legislature, that the labouring classes in this country will be able to have much greater command of the necessities of life [loud cheers]—that they may be able to devote a greater portion of their earnings to the education of their children. I am quite sure they would wish to do so if they were able; but I have always held that all these great questions were connected together—that it were unwise and unworthy to look only to a portion of our task—that the man who said, I will attend solely to the improvement of the education of the people, and I will not care for their physical condition, left out a most essential element of his task—and that he, on the contrary, who said, I will endeavour to improve the wealth of the country, to increase wages, to increase profits, and will not cast my eyes to see whether this shall be an educated, an instructed, and a Christian people—that he, likewise, only took half a view of his duties, and a limited and narrow conception of the obligations which belong to us all. I say, let us endeavour to improve the physical condition of the people—let us endeavour to improve their instruction—and let us, with an increased population with a population in Great Britain nearly double that which it was at the commencement of the century—let

us endeavour so to raise the condition, so to improve the education of the people, that we may not be thought unworthy to be the directors of a great people in an enlightened age [loud cheers].

Mr. H. DUNN then read the Report. It commenced by referring to the Model and Normal Schools. The number of children admitted into the model-schools since the last Report had been 1,263; 850 boys, 413 girls. The total number of children admitted, since the opening of the institution, was 45,889. The number of students admitted to the normal classes during the year was 324; of these, 182 had been young men, and 142 young women. Of the former, 44 were in training on the 1st April, 1845; the remainder had been subsequently received; 119 had been appointed to schools at home, and 3 to stations abroad, in connexion with Missionary Societies; 16 had withdrawn, from ill-health or other causes, and 44 were on the list a month ago. Of the female candidates, 27 were in attendance when the Report was last made up; 115 had been subsequently admitted; 94 had been appointed to schools at home; 4 had gone abroad; 12 had withdrawn, and 32 were in the institution on the 1st of April of the present year. Reference was then made to the inadequate remuneration usually given to British schoolmasters, and to the absence of those motives to engage in the work which were supplied by literary honours. The Committee felt that the time the students remained in the Normal School was too short; that it was necessary to retain them at least twelve months; and they therefore proposed, after the first six months, to maintain them without any charge for board and lodging. After paying a high tribute of praise to the Ladies' Committee for the zeal with which they had discharged their duties, it went on to state, that the reports from the schools in connexion with the Society in various parts of the country were, upon the whole, satisfactory. In several cases means had been adopted for keeping up a connexion between the master and the scholars after they had left the schools. In one instance, sixty-five young men had joined together and presented £8 to the school in which they had been educated, as a mark of regard to their old teacher. The schools in the north, which received aid from the Parliamentary grants towards their erection, had been visited during the past year by Mr. Fletcher, the Government Inspector of British Schools, whose report contained much valuable information. The cost of the building, premises, and first fittings of 31 of these schools, was £24,272 14s., towards which there had been received from Government £6,585. The sum devoted to the payment of the teachers of the boys' schools amounted, on an average, to £69 9s.; the girls' schools, £38 1s. 2d. It was gratifying to the Committee that Mr. Fletcher's visit had been received with pleasure, and that the candour he had manifested had guaranteed for him a welcome on future occasions. There had been opened during the year 135 new schools, which might be expected to provide for the instruction of 13,000 children. Of these, thirty-eight had been established in the mining and manufacturing districts; fifty-nine in the towns and villages of the agricultural counties; twelve in and about London; and twenty-six in north and south Wales. The formation of educational associations in different counties was a subject to which the attention of the Committee had been directed. A brief reference was then made to the Society's foreign operations. The finances were now, happily, in a much more satisfactory state than they had been for many years past. For the first time in the existence of the Society, the relation between the income and expenditure had been brought into a healthy condition, and it was now out of debt and unencumbered by obligations. The Committee felt that that was an indication that they might enter upon a larger field of operation.

S. GURNEY, Esq., presented his accounts as treasurer, from which it appeared that the total receipts of the Society during the year amounted, including a balance in hand at the commencement, of £252 10s. 3d., to £14,664 18s. 9d.; the expenditure, including a special investment of £2,500, to £13,908 3s. 6d., leaving a balance in hand of £756 15s. 3d.

The Marquis of LORNE moved the first resolution, that the Report be adopted, and a committee nominated for the ensuing year. It was important to extend education—to extend it on a Bible foundation, and this was the system which made the Bible, and the Bible only, the basis of instruction [prolonged applause].

LORD KENNAIRD seconded the resolution, and congratulated the meeting on the present state of the funds, and upon the sentiments uttered by his noble friend on his right (the Marquis of Lorne), that men of all denominations had that day assembled, and were working together, to endeavour to ameliorate the condition of their fellow-men, holding in their hands but one guide—the Bible [cheers]. His lordship alluded to the difficulty of obtaining efficient teachers, and the means of remedying the evil. He thought that boys should be selected for this task who showed an aptitude for teaching. He knew that, in Scotland, many boys, who had shown a talent for teaching, but the parents not being able to support them during the acquirement of knowledge and the training to fit them for that duty, had sent them to trades. He said that an idea had got abroad that much was doing everywhere for education, but they should know that with a population increasing at the rate of 1,000 a day, not one half of what was necessary was accomplished. Something has been done in the middle class and in the upper, but there is a stratum below us, which, I believe, has never been touched. Look at the Parliamentary returns of prisoners committed for trial in England and Wales in the course of the last year, and you will learn from them how few have been well educated. I admire the exertions of this Society. I think you are doing enormous good, but I still think the state has a duty to perform which hitherto it has neglected, and that some general and efficient system of state education must be established [partial cheers, and cries of "No, no"]. I know that it is a difficult question, but I believe that many parties are seeing that you cannot overcome, even by this Society, the great destitution of education. I do hope that some day we may be able to shake hands on the subject,—to go forward and say, "We will educate the children on the Bible, and the Bible alone." It was stated in the Report that there was a difficulty in getting constant attendance at the schools; but it is a curious fact that, in this metropolis, the adults are most desirous for information. In some schools that I have visited this course has been adopted:—those who will attend one evening in the week for religious instruction, if they behave themselves well, are rewarded by being taught writing and arithmetic. That has had the most beneficial effect. Any one who will visit the ragged schools will see the deep attention with which

an explanation of a chapter in the Bible is listened to by those who are the most degraded of our fellow-creatures; and they will be astonished at the anxiety manifested to rise to a superior condition of society [cheers]. The Report referred to the thanks due to the Ladies' Committee. I think that was most judicious. I am satisfied that there are no better hands into which to put a subscription-paper than a lady's. If each lady would consider herself a small committee, and just try to see how much she could collect for the institution, I will answer for it that the sum will be so large that the thanks of the Committee would be presented at the commencement of the next Report [loud cheers].

Dr. BEAUMONT, of the Wesleyan persuasion, having spoken, the resolution was agreed to.

The Bishop of NORWICH moved the second resolution—

That this meeting has heard, with much satisfaction, of the formation of country associations for the purpose of improving and extending popular instruction, and trusts that, in connexion with district committees, local inspection, and occasional conferences, these associations will be found eminently useful in the promotion of general education.

I believe it is two years, or, rather, I fear I may say three years since I last had the honour of supporting your lordship upon this great and interesting occasion. I abstained from attending the meetings of this Society advisedly—not from any timidity, I trust—not from any disinclination to support the great objects we have in view, but I hope from a laudable and justifiable caution. At the time when I first declined attendance, the atmosphere was somewhat clouded and exposed to storm and tempest. There was, then, threatening of discussions which, I must confess, influenced me. I was fearful, that in attending at this place, on the occasions to which I have alluded, when a certain bill was brought into Parliament, that I might hear remarks upon my church and profession which I could not hear without answering and commenting thereupon. I trust I may be pardoned; I will not say that I am making an apology, but that I shall be pardoned before this assembly for avowing myself most conscientiously a member and a decided friend and advocate of the Church of England [hear, hear]. I will yield to no man in affection for that church, or an earnest desire to promote its spiritual interest [partial cheers]. The Church of England, I believe in theory, to be as perfect a system as is consonant with human nature and its infirmities. It has imperfections, I grant; and what human institutions can be otherwise? It has its blots; it has its specks—there are things that I disapprove of as strongly as any of you can do, and it has been my object through life to expose and, if possible, to eradicate them [cheers]. Having made these preliminary observations, I now come to the more important business of the day. We are met here, and happy am I to say, that of the meetings held at Exeter-hall during the present month, I never have seen so vast an assembly as that now before me. Even the attendance at the meeting of the Bible Society, always commanding as it does so noble and interesting an audience, was not so great as that upon which I now look. And what were they there for? To accomplish one great object most essential to the interest and welfare of the country, and one which every Englishman and every Christian should uphold to the utmost of his power [cheers]. One would have supposed that the road of education was one great, broad, and macadamized path, but human nature would not walk in a macadamized road. It would deviate to the right and skirish in the bushes, and be lured away to the left amongst the miry morasses of controversy, in which they found it impossible to extricate themselves. But there was one broad road the British and Foreign School Society had laid down in which they all might walk [hear, hear]. The population of this country in his early life was 8,000,000, but now it was double that amount, and increasing at the rate of 1,000 a day. Now, could the Church supply education for the rapidly increasing population? It certainly could not [hear, hear]. The clergy had performed wonders, but this was a task above their energies. For this reason they should not oppose the efforts of others. Let them bid them God speed. There was work and enough for all. His object was to introduce education for all. Three systems were offered to him: one of them inculcated no religion. That, he said, would be injurious to the country. The second was adapted to the prominent sect of the country. That, he said, would be unfair to those who differed from them. Then he came to the third. That was one in which all might learn alike. We pronounced that impossible in this country; why and wherefore he did not know. That which was practicable in one country was surely practicable in another. He was satisfied that it was not impracticable. How did Guizot do? He put a member of the largest sect as master of the school, and permitted the others to absent themselves when the peculiar doctrines of the faith of the larger number were brought forward. He advocated strongly the necessity of raising the character and station of schoolmasters. In France there were ninety-three normal schools, and in Prussia thirty-three normal schools; while in Protestant and enlightened England all they could collect were six normal schools [hear, hear].

LORD MONTEAGLE briefly seconded the resolution.

Mr. GEORGE SMITH, Independent minister, in supporting the resolution, said: I admire the society which gives others that which you claim, my lord, and which I, as a father, claim, and which every father on the platform claims, and every father and mother of thoughtful mind in the assembly would claim—the right to train up our children in those principles of belief which we conscientiously hold [cheers]. I have no right to go to the poor man, and say to him, "Your children shall not be educated unless they utter the Shibboleth of my party [hear, hear]. Your child shall not receive general knowledge except you are prepared to let the peculiarities of my creed be forced upon it." This Society takes proper ground. The fact that the wise, the gifted, the holy, the benevolent of the country are rallying around it, is a sufficient justification of its principles. It has conferred a large amount of benefit on the country. Only think of the altered state of things that have passed over the land during the forty-one years of the existence of this Society. I think, de-

graded as a large portion of the population of the country is, it is vastly improved to what it was. Who can doubt that the disgusting and degrading practices of bear-fighting, bull-baiting, and other employments of that order, once so popular in the land, are rapidly going out of fashion, so that they will be things not known in the coming generation? Then, as it regards the manufacturing districts, certain parties feel it convenient now and then to reproach the manufacturers. I have no sympathy with that reproach. I think the manufacturing districts of this country present an average of intelligence, and energy, and moral worth of a religious character not to be equalled, to say nothing of its being exceeded, by the most favoured rural population that you can bring in comparison with them; and, as it was said in the Report, if crime has not been diminished as the consequence of education, a kind and gentle character has been thrown, to a great extent, even over the guiltiest offenders in large masses, which cannot be traced to any cause but the benefit of education [hear, hear]. Not long since, I remember to have been struck, in Stockport, with a remark made by an intelligent manufacturer who had been witness to the Chartist riots. He described, in graphical phraseology, a multitude of men coming into the town clamouring for what they thought their rights, and demanding food—and though there were 20,000 men in the town, and they perambulated it the whole day, yet not a solitary depredation upon property, or the least injury to life was attempted, no scene of violence was enacted [hear, hear]. I felt surprised; and on inquiring how it could be, my informant stated, that nearly the whole of those men had passed through a Sunday-school [loud cheers]. Think of Lord George Gordon's riots, and then think of the Stockport Chartists, and see what education has done [cheers]. Think of the "No Popery" cry of other days, and then think of the cry that goes up from aching hearts and desolate homes, and observe, in the violence of the one, and in the peacefulness of the other, the proof of the ameliorating influence of education brought to bear on the masses of the community. There is unquestionably much yet to be done; and, therefore, I have pleasure in supporting a resolution which refers to the improvement of plans of education to be adopted in different countries. There was one point in the Report of great practical importance. It was stated, that one difficulty in connexion with the education given by this Society was, that the children irregularly attended the schools; that the claims of parents take them early from school; and, consequently, their education is imperfect. Now, I am not sure as to the best way in which this evil can be remedied. I have but little faith in Governmental interference on the point; I am not very sure that the adoption of a plan popular in Prussia, under a despotic monarchy—I am not sure that a plan of education that suits well in Roman Catholic France—I am not sure that a system of compulsory education, would be the thing for the people of Great Britain [loud cheers]. The time may come when it will be proved to all thoughtful men that it is the thing for us; but let us not reach that conclusion until we have tried what we can do without it—until the utmost extent of our energies has been taxed; and then, if the voluntary efforts of a Christian people and associated bodies shall fail to do the work, rather than the people shall remain untaught, and ignorant, and guilty, I for one would withdraw opposition, and ask the Government to come in on a wise and liberal principle, and do that which the people have failed to do for themselves [cheers]. In the mean time, I apprehend that our duty is a very clear and a very obvious one. I think it has been a great curse to Ireland always to be looking to what England can do. I think it is a great curse to be looking to see what a Government can do. It is a calamity to look to other people to see what they can do for us; our duty is to do our own work in our own days; and, if there be one work that has a stronger claim upon us than another, it is the duty of educating the masses of the people [cheers].

The resolution was then put and carried.

Mr. J. STOVINGTON, Independent minister, moved the next resolution:—

That this meeting, deeply anxious for the elevation of the office of the teacher, and earnestly desirous that the labours of so valuable a class of persons should be better remunerated, would kindly but earnestly urge upon local committees the importance of making every effort to render the salaries of teachers commensurate with their talents and exertion.

I am, he said, one of those individuals who are attached to the Nonconformists, and one of those who did take a part some three years ago in opposing a measure of education which was considered unjust in principle and unwise in its details. But I felt, in common with most of my brethren, that it did become us to adopt measures of our own for the education of the country. We felt that if we had not done so, we should be acting the part of the dog in the manger which could not eat the hay himself, and would not let any other animal eat it [hear, hear]. I think it has been made apparent by the history of the last three years, that in the phrenological development of Nonconformists there is an organ of construction as well as of combativeness [hear, hear]. We did all we could to overturn a measure that we considered unjust; we did all we could to pull down that measure; but at the same time we have been doing what we could to build up another scheme. I hope that as Nonconformists, we shall show that while in times of ecclesiastical warfare we know how to unfurl our banner, and to display the ensign of the thistle with this inscription under it, "Noli me tangere;" and when we have fought the battle and won the victory, we shall make it apparent that we know how peacefully, silently, unostentatiously to set to work in our own way, for the purpose of removing the mass of ignorance which presses upon the energies of the country.

Mr. W. FRASER, Baptist minister, in seconding the resolution, said: I stand up this morning to represent another section of the Christian Church. The Lord Bishop of Norwich took the liberty of allowing the Baptists an hour in the British-school. I may take the liberty of just stating to his lordship, that having been engaged in imparting moral and religious instruction to the young for the last twenty years, I never for five minutes in my life taught those children the principles

of the Baptists [loud cries of "hear, hear."] There is no incongruity in this. You can train the affections, but you cannot get a child to understand the distinctions of religious denominations. Let those affections be trained up, and let them be bound to that God who gave creation to those opening spirits; let the judgment and the understanding ripen, and then let them come to a conclusion for themselves as to the distinct denomination to which the individual shall attach himself [cheers].

C. HINDLEY, Esq., M.P., in proposing a resolution of thanks to the Queen and Prince Albert for their continued patronage, said: It is necessary for the peace, the policy, and the happiness of the State, that the children should be educated; but I do agree with the rev. gentleman who has left the room (Mr. Smith), that if this can be done by voluntary effort, it is much better than by any other means. I am sure that there is a vitality about voluntary effort, which can never arise from anything connected with the State [cheers]. A short period will decide this experiment. I have only to say, that if within the next two or three years it can be proved that the Voluntary principle is not sufficient, then, rather than leave the youthful population degraded and polluted, I would take, with due precautions—taking care that the State did not exceed its limits—that no sectarian principle should be introduced—a State scheme of education. Let the State educate the people, if the people will not educate themselves. Referring to a statement in the Report, he said: A little normal-school has had 324 teachers passing through its walls in the past year. Is it for a moment to be supposed, looking to the materials you must work up, that you can within that limited period send out 300 properly instructed men to educate the youthful population of the country? I am afraid that in England we are too apt to neglect things till difficulties arise, and then we pursue them with the undue haste of the railway [hear, hear, and cheers]. Whatever object we have in hand, if we seek to effect it by precipitate haste, it prevents its being done as it ought to be [cheers]. I should say, that if you send out of your institution 300 men to educate the youth of this country who are not capable of the task, you then, instead of doing good, are doing harm [hear, hear].

Mr. J. BURNET, minister, said: I have been requested to second this resolution; and I am rather afraid that the right rev. prelate will think it is not fair to hand over her Majesty and Prince Albert to two Dissenters [laughter]. That, however, is not our fault. Whoever may have been guilty of it I know not; but so it is. However, Dissenters have no objection to express their attachment to her Majesty and Prince Albert [cheers]. Though we are two Dissenters, we are Voluntaries in our loyalty as well as in our Dissent; we are loyal without pay, and that is the best loyalty of all [cheers]. But I think that her Majesty and the Prince are just acting the part which becomes their high station, when they are contributing to such an institution as the British and Foreign School Society. Since it has been settled that men must be educated, and that they will educate themselves badly if others will not educate them properly, to whom can her Majesty assign the task of carrying out so great an object, except to the whole mass of her people? [cheers]. She could not educate them herself. We have heard, indeed, of a State education in Westminster, and it has been made matter of complaint; but Westminster is improving in this respect [cheers]. The gentleman behind me (Mr. Hindley), with his accustomed liberality, has promoted the erection of large schools there in connexion with, and on the principles of this Society. Her Majesty, however, could not think of presiding over all the schools in Westminster. She has one school there—[laughter and cheers]—in which our noble chairman is one of the distinguished teachers [loud cheers]. But I have no doubt she finds that school sometimes sufficiently disorderly to induce her to shrink from having any other [laughter and cheers]. The best and easiest mode, therefore, for her Majesty to adopt is just the very mode that she has adopted [hear]. She does not mean to educate the people herself, and she does not mean to call upon her royal servants to educate them, but she leaves them to educate themselves, and encourages every onward step in the great work of their education. Now, can any better method than this be adopted by any sovereign? If sovereigns desire to rule over a civilised and happy people, they must spread among them the principles from which alone civilisation and happiness can spring. If sovereigns do not wish to fear every movement of the masses, they must create in those masses those sound and wholesome feelings by which alone their greatest movements may be made safe. If sovereigns wish to see their people industrious, they must give them that information which will enable them to pursue the course of industry [cheers]. A noble lord has said to-day, that education must necessarily be connected with all movements; and he associated it with the idea of steam. Why, steam itself is the fruit of education. It used to be allowed to run to waste till education taught the country its value. Gas was once thought to be noxious and useless; and all we wanted to do with it was to hide it from us, and to keep it out of our way; but now education has taught the people to use it as it is generated, to convey it under ground, and bring it up when the sun is absent, that we may not miss it. Education does everything. Many have said that education will not give religion. Why, religion is a part of education—a part of the education of the British and Foreign School Society; and it sanctifies the secularity of the general information which that Society communicates, and gives moral power along with intellectual knowledge; so that an educated people furnish at least the best bulwark of the throne [cheers]. But if her Majesty could not educate the country, I should say, neither can any one sect or party educate it. There would be constantly found quarrelling, disputing, and controversy, and the quagmires that the right rev. prelate referred to, and if they were to meet on his macadamised road I am afraid it would only be to fight [cheers]. If, therefore, one sect or one party in the country wish to educate that country, they, I am quite sure, would be better for that education. Why, what is it but the

liberal spirit of the British and Foreign schools, so well adapted to a rising country, that enables us to talk with one another on this platform with perfect good humour everything we have to say. Sometimes it may be dull, sometimes it may be lively, but there is the educated people that can make allowance for the dull and accept the lively. You have heard the right rev. prelate make his usual lecture with perfect good humour, although this Society belongs to no church, and no church belongs to this Society. There is some gratification to Dissenting ministers to follow in the wake of a bishop, because then it will be allowed that they are in the line of apostolical succession [immense cheers]. Whoever may have denied them this right before must grant it them now; then, if this assembly furnishes such a good specimen of the Society's liberality and general principles, why should we not look with gratitude to the Crown, when we find that it is connecting itself with us in liberality? There was a time when anything like freedom, anything like liberty would have been regarded as treason or sedition; and when crowned heads took all power themselves and left nothing for their subjects; when their schoolmasters and mistresses did not allow them to learn anything but what they pleased;—at that period it would have been dangerous to utter many of the sentiments which her Majesty knows will be uttered by members of such a liberal Society with the freedom that belongs to Britain. She places herself in a right position when she comes and puts her name down amidst the feelings, passions, waywardness, and inconsistencies, but, at the same time, the peace of her divided people—divided on almost everything except their loyalty to herself [cheers]. But I am not afraid of divisions—not at all. I should not be surprised if we thought the things of the world were coming to an end if we had no divisions [laughter]. However, our divisions are harmless. The great means by which even the harmless divisions may be done away are the very means supplied by an enlarged and strenuous and liberal education. The right rev. prelate has reminded us that he always stands up for his church. Now, I never stand up for mine. I am sure of its strength. I never doubt it [cheers]. My church is never in danger [loud cheers]. What, if it were, would be the best defence I could possibly make for the support of that church? Just the education of the people. I do not want to belong to a dark church [laughter and cheers]; and, therefore, when light is scattered round in all directions, if my church cannot stand before it, it is much better that it should go down. I am, therefore, for the diffusion of light, whatever may become of my church [cheers]. But, although mine may not be so near perfection as his lordship's, I should still be disposed to admire the approximation of his church towards that perfection of which he has been speaking if she would pay her own expenses [laughter]. That is the way my church does [loud cheers], and so far we differ. Well, then, how is that to be brought about? By the same way—by enlightening the people. Diffuse light in all directions; and let that light be true light, as Lord Montagu has said—true blended atmospheric light—and we shall then have all our institutions go right, without any violent struggle to encounter. The more light we have the less violence we shall have. The wild beasts of the field are only dangerous before they are educated. If you educate and tame them they are perfectly harmless, and wondrous things they will do in many departments after you have educated them. Now, if we are like wild beasts sometimes, ready to devour one another—just tame us by education [cheers]. That is the very thing the British and Foreign School Society is formed to accomplish; it has no other vocation than this. It has been stated, however, that in the forty-first year of the Society's existence it has been brought, for the first time, to a healthy state. Why, I wonder how an unhealthy child could have lived through forty years—it is surprising; and have become strong at last—that is more surprising still. If a person be forty years in a feeble condition—if born in a weak state, and, after dragging on forty years, at last puts on a giant strength, he must be a wonderful creature. But do not let us be deceived about the Society's strength. Look at the field in which the Society has to move, and the struggles it has to make. If the opposition to the Society has been done away, take care lest indifference to it may supervene. Let it not be supposed, because there are a few pounds in hand, that you may think less of the wants of the Society, or exert yourselves less on its behalf. But rather take it for granted, till the whole empire has been educated, that you have not come up to the standard of duty or a proper degree of effort. But when the whole empire has been educated, then recollect it is the British and Foreign School Society, and gird on your armour afresh for the instruction of the world [cheers]. I have the greatest pleasure in seconding the resolution that has been moved, offering the acknowledgments of the meeting to the Queen and her Royal consort; and I trust her Majesty will find, in the diffusion and onward progress of this Society, ample reason for showing, that in giving her contributions she has only done an act worthy of her high station [loud cheers].

A vote of thanks having been carried, to the President, the Duke of Bedford, and briefly acknowledged by the chairman, the meeting separated.

DULVERTON, SOMERSET.—On Friday, the 1st of May, a public meeting was held at the new Congregational School-house, on occasion of commencing a day-school for boys and girls. The system on which it will be conducted is that of the British and Foreign School Society. The attendance was very encouraging, and consisted of persons of different denominations. Mr. J. Poole, pastor of the church and congregation, took the chair, and gave a succinct account of the way in which he was led to bring the school-house to a state of completion. Mr. Egglestone, the master, and Mr. C. E. Pratt, Baptist minister, of Brompton, addressed the meeting; and on Monday last the duties of the school were entered upon with encouraging prospects, liberal aid having been received from the Congregational Board of Education, and a grant of school furniture from the Borough-road, London.

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

MEETING OF THE COUNCIL.

LEICESTER, THURSDAY, May 7.

The Council of the British Anti-state-church Association held its second annual meeting, in conformity with the provisions made for that purpose by the Conference of 1844, at Leicester. The sittings were held in the new Baptist chapel, Belvoir-street, a beautiful edifice, and commenced on Thursday, May 7th, shortly after eleven o'clock. The attendance of members was not numerous, but, all things considered, highly encouraging. The Treasurer, Dr. Price, took the chair *pro tem.*, and called upon Mr. Hare, one of the Secretaries, to call over the roll of members—which having been done, the meeting was constituted, and Dr. Cox, on the motion of Mr. Mursell, seconded by H. F. Coleman, Esq., was unanimously requested to preside over the Council throughout its sittings. The doctor having briefly acknowledged the honour done him, Mr. Hare submitted a draft of bye-laws for the regulation of the business about to be transacted, the adoption of which was moved by Mr. B. Hillyard, of Bristol, seconded by Mr. John Collier, town-councillor of Leicester, and unanimously adopted. The Chairman then called upon Mr. Hare to read the report of the Executive Committee for the past year, upon which Mr. Hare read the following document to a most attentive, and seemingly gratified audience:—

REPORT.

GENTLEMEN OF THE COUNCIL.—The Executive Committee have peculiar satisfaction in meeting you at Leicester, a town illustrious on several accounts in the annals of Protestant Dissent, and not least so, as the place in which the British Anti-state-church Association may be said to have really originated.

They proceed at once to render to you a concise, but complete account of their proceedings, during the year that has elapsed since your primary assembly, in discharge of the high trust committed to them by the Conference of 1844, and continued in their hands by your confidence.

Apprised by the Scheme of Organisation, that "it is their first duty to carry out the plans of the Council," it was the immediate care of the Committee to take action upon those of your resolutions which had respect to the future.

You resolved, that, during the year then ensuing, an effort should be made to raise a sum of not less than £3,000 for the purposes of the Association. As the Report of the Treasurer will inform you, the Executive Committee have not succeeded in effecting this desirable object. They cannot, however, charge themselves with negligence in this matter. Although not bound by the constitution of the Association to meet more frequently than once a month, they have continued to meet weekly, and have, in seven instances only, failed to make a quorum. Those members on whom the business of the Committee has actually been devolved, feel, nevertheless, that it might, in many instances, have been more efficiently transacted had there been a larger attendance; and they earnestly commend this point to the consideration of the Council. Only eighteen members of the Committee are resident in the metropolis, and one half of these are gentlemen whose other engagements have often, and, in some instances, invariably precluded the Committee from enjoying the benefit of their assistance. Although one effect of this scanty attendance is to fix the whole burden of the Society's affairs on the shoulders of a few, yet, if this were the most serious evil, the Committee would lay but little stress upon the fact. It assumes importance in their view, mainly as depriving the Association of that more extensive counsel which matters of so great moment require, and which, indeed, is absolutely indispensable to maintain public confidence. Nor is there any matter, with regard to which it is more necessary to strengthen the hands of the Committee, than that of funds. Without a central agency capable of widely influencing the provincial districts, it cannot reasonably be expected that the Association will be furnished with the ample means requisite for the efficient promotion of its great object.

After mature consideration, the Executive Committee determined upon holding a series of anti-state-church *soirées* in the city of London and in the leading towns of the kingdom, in the hope of stimulating the friends of the voluntary principle to afford substantial proof of their consistency and zeal. The arrangements were confided to a special sub-committee, who devoted much thought and labour to the subject, and devised a plan for a weekly succession of *soirées*, embracing the wealthiest and most populous parts of England; but circumstances beyond the control of the Committee interfered with the execution of their design. In the month of November, a *soirée* was held in the city of London, when the large room of the London Tavern was crowded with a respectable and enthusiastic company; and equally effective *soirées* have subsequently taken place in East London, Birmingham, and Coventry; but, upon the whole, the sanguine hopes of the Committee have been disappointed; for, in many other towns in which they had confidently reckoned upon large assemblies and liberal contributions, it was found impossible to realise their wishes.

The Committee are not disposed to attribute the unsuccessful issue of this project, or the almost stationary condition of the funds at their disposal, to an indisposition to respond to the calls of the Association, so much as to the pre-occupied state of the public mind. A peculiar conjuncture of circumstances has characterised the past year. The liberal and active-minded section of the community, among whom the Association expect to meet with supporters, have been wholly engrossed with one subject. In this, however, the Committee recognise, a reason, indeed, for their present limited success; but, at the same time, a trustworthy augury of their future triumph. They cannot behold a handful of earnest and devoted men who, with no other weapons than those of truth, reason, and justice, have fought their way through crowds of difficulties and discouragements, and through scented ranks of powerful, prejudiced, and interested opponents, now resting proudly upon their arms, while the discomfited foe prepares, though slowly, to make an almost unconditional surrender; and not see in the approaching event a hand which clears the path, while it points the way, to a similar and yet more glorious victory.

In accordance with another resolution of the Council, the Committee persevered in their efforts to secure the services of a properly-qualified stated lecturer; and, at length, those efforts have been crowned with success. John Kingsley, Esq., B.A., of Trinity College, Dublin, and of Highbury College, University of London, tendered to the Committee his services in this capacity; and, after due consideration, was provisionally appointed. The manner in which he has been welcomed by the public has been such as appears to justify the choice of the Committee. Although he did not receive his appointment till the 25th of March, he has already visited nearly every part of the county of Essex, and

has delivered lectures in Plaistow, Billericay, Maldon, Witham, Totham, Braintree, Chelmsford, Colchester, Coggeshall, and several other places.

It is due to Mr. Kingsley to state, that he had no previous experience as a public lecturer; and yet the gratification his efforts have afforded to the numerous audiences he has addressed, has been such as to satisfy the Committee they were not mistaken in believing him to be eminently adapted to the work. They regard his appointment as the most important step that has been taken since the origin of the Association, and do not doubt that his visit to Essex, and his future visits to other counties and districts, will most materially aid in the diffusion of our principles, the excitation and organisation of our friends, the increase of our funds, the augmentation of our influence, and, ultimately, the attainment of our great object.

In compliance with your resolution on the subject, the Committee prepared and published an address to the distributors and recipients of the parliamentary grant for poor Dissenting ministers in England and Wales; the receipt of copies of which was politely acknowledged by the Rev. John Clayton, M.A., and the Rev. A. Rees, D.D., two of the distributors. It was publicly answered by the Rev. J. Pye Smith, D.D., F.R.S., whose challenge to further discussion the Committee were induced to accept, in the belief that, with so candid an opponent, benefit to the cause of truth would be the inevitable result. A rejoinder to their reply appeared under the authority of the whole body of distributors. The Committee declined pursuing the matter further, under a conviction that the facts and arguments adduced in their name, being found unanswerable, had been either overlooked or evaded. For the service thus performed, the Committee have much pleasure in acknowledging themselves indebted to the industrious research and logical acumen of the Rev. Daniel Katterns, who, in an able paper subsequently written on his own responsibility, has completely exposed the evasive and unsatisfactory statements of the reverend distributors. It is generally admitted, that, although the grant in question had long and frequently been the subject of keen and learned controversy, yet several important facts have been, for the first time, brought to light, which, although easily accessible to the historical student, and essential to a right understanding of the question, had never previously occurred either to the distributors themselves, or to any of their former opponents.

In reference to the distributors and recipients of the parliamentary grant to Presbyterians in Ireland, the Committee found it difficult to carry into effect the instructions of the Council. They felt this to be a matter of greater delicacy than the former, inasmuch as they could not so well urge the argument from positive inconsistency. While they were anxiously endeavouring to settle the terms of an address in which suitable remonstrances might be made with their Presbyterian brethren, a considerable portion of time elapsed, and it was ultimately judged best to refer the subject to the Council. A petition against both these grants was, however, presented to the House of Commons by Mr. Bright, in the absence of Mr. Hindley. That House was also divided on the question of their continuance—against the English grant by Mr. Hindley, and against the Irish grant by Mr. Sharman Crawford. The thanks of the Committee were presented to these honourable gentlemen, who were supported respectively by the following members:—Mr. Hindley by Major Aglionby, the Hon. E. P. Bouverie, Dr. Bowring, J. Brotherton, W. S. Crawford, G. Duncan, J. Hume, J. H. Lanston, and W. Williams; Mr. Crawford by Major Aglionby, Hon. E. P. Bouverie, Dr. Bowring, J. Brotherton, J. Dennistoun, G. Duncan, M. Forster, A. Hastie, C. Hindley, J. Hume, J. H. Langston, J. A. Roebuck, J. T. Wain, and W. Williams.

The Committee, likewise, obeyed the instructions they received on the subject of the support given by certain members of Parliament, who are also members of the Council, to the Maynooth College Endowment Bill. The resolution of the Council was duly communicated to the honourable gentlemen, by one of whom its receipt was thus acknowledged:—

1, Queen-square, June 4, 1845.

DEAR SIR, I have received your letter of the 29th of May, conveying the resolution of the Council of the British Anti-state-church Association on the subject of the Maynooth grant.

It was after the most serious consideration of my duty and my responsibility as a legislator—and after allowing the doubts and difficulties which certainly attend this question their full influence on my mind (and they had all the benefit which the eloquent and emphatic advocacy of yourselves and friends could give them)—that I came to the conclusion which compelled me to support the measure, not as one of unmixed good, but one in which the good preponderated over the evil. Seen from the position you occupy, I can understand and honour your feelings towards it; but statesmen must take the whole field of political and moral obligation into account, and look upon the bearings of all questions on the well-being of the entire community. Something must, at times, be conceded to invincible prejudices and interests; and the immense predominance of liberal opinions in favour of, and the concentrated bigotry which opposed the measure (well I know that with that bigotry you do not sympathise), will, I am persuaded, obtain for those who have differed from you, a candid and generous construction of their conduct.

I am, my dear Sir, yours faithfully,

JOHN BOWRING.

To the Secretaries of the British Anti-state-church Association.

In carrying into effect the resolution of the Council concerning the celebration of Bartholomew's-day, by sermons in explanation and defence of the principles of Dissent, and by public collections in aid of the funds of the Association, the Committee judged it expedient to issue an address containing a succinct statement of the events which have made that day famous in ecclesiastical annals. They have reason to believe that many appropriate sermons were delivered; but the only pecuniary contribution which can be traced to this source was received by the Treasurer from the Rev. J. T. Brown, of Lowestoft, who transmitted the amount of a collection made in his own congregation. They doubt not, however, that good seed was sown in many other places, of which the Association will one day reap the fruit.

Having thus disposed of all those matters specially referred to them by the Council, the Committee now proceed to report as concisely as possible the various steps they have taken in the general execution of their trust, retaining, for the sake of perspicuity, the classification observed in their former report. They begin with the subject of

ORGANISATION.

on which, as may be supposed, they have now but little to report.

Although compelled to give up the commodious rooms in Aldine Chambers, the Committee, after many efforts, succeeded in obtaining premises equally convenient in the neighbouring locality of Warwick-square, where, without any increase of expense, they possess accommodation sufficient for every probable emergency.

The principal feature in the operations of the Committee under this head, is the appointment of registrars, the number of whom has been increased from 100 to about 220. In the Executive Committee, no changes whatever have taken place during the year, either by decease or otherwise; nor have the Committee the pain of reporting any vacancies in the Council caused by death, and only two by resignation; namely, those of Mr. Hamlin, of Greenock, and Mr. Thomas Booth,

of Rochdale. Excepting the appointment of a stated lecturer, already reported, the only new step taken by the Committee affecting the matter of organisation, consists in their having gratefully accepted of the kind and efficient aid of a considerable number of ladies, the value of whose services was first experienced in connexion with the *soirée* held in the city of London, and who are now laboriously engaged in measures for promoting the financial prosperity of the Association.

FUNDS.

While the Committee regret that they cannot present a more favourable report with respect to the amount of money placed at their disposal, they are far from yielding to feelings of despondency. An infant society, however sound its constitution, and however excellent its object, cannot reasonably be expected to attract to itself immediate general support. Still less can this be looked for in the case of one which has had to work itself clear from a surrounding mass of doubt and suspicion, of prejudice and obloquy. It is something for such a Society to be able to announce that the second year of its existence has been a positive advance upon the first; for, although the Treasurer's statement will exhibit an apparent decrease in the income of the year 1845-6, as compared with that of the preceding year, yet it is to be borne in mind, that, while the income of the latter year consists wholly, or nearly so, of regular annual subscriptions, that of the former comprised more than £300 in special donations.

The subject of funds has frequently occupied the anxious attention of the Committee. It is obviously impossible to advance the interests of such an Association without constantly incurring considerable expense. Advertisements of lectures and meetings, the travelling expenses of lecturers and deputations, and the hire of halls and lecture-rooms, unavoidably involve a large pecuniary outlay. And this in many instances without an adequate return; for it is vain to hope, that even Voluntaryists themselves will liberally sustain such an agency, until they have not merely been fully persuaded of the sacrifices due to their avowed principles, but have also been persuaded both that the time has come for their systematic assertion, and that a suitable instrumentality has been provided.

In these circumstances, therefore, the Committee have felt that the Association has a strong claim on those gentlemen who, by accepting appointments on the Council, or as registrars, have virtually pledged themselves to its active and zealous support. It must be familiar to all persons officially connected with the Association, with what frequency the absolute need for an ample supply of pecuniary means has been enforced on their consideration. Far be it from the Committee to impute remissness, in any quarter, without the strongest and clearest evidence; yet they cannot refrain from repeating their conviction, that by proper exertion on the part of the friends of the Association, the Treasurer might have been enabled to render a very different account. At all events, the Committee have applied themselves with unremitting diligence to the subject. The attention of the members of the Council has been repeatedly solicited to the extreme urgency of the case. Means have also been from time to time adopted, to ensure from the registrars diligence in obtaining, and regularity in remitting, subscriptions. Special provision has been made for a distinct canvass of the metropolis. In short, the Committee have left untried no means of augmenting the income of the Association, which their ingenuity could devise, or propriety would warrant. Meantime, it has been their constant study to administer the funds placed in their hands with the utmost regard to usefulness and economy. The result will be laid before the Council, which will probably see the necessity of taking decisive measures for more efficiently sustaining the Committee in their arduous and unintermitted labours.

ACTION.

The Committee have continued to confine their efforts, mainly, to the diffusion of a knowledge of the principles and objects of the Association among Protestant Dissenters. This has been done partly by means of public meetings and lectures—partly by means of printed tracts.

The meetings held and lectures delivered, under the auspices of the Committee, have not been so numerous as they could have desired. This has been already, in part, accounted for, by reference to the absorption of the public mind in another question of great magnitude and importance. A further reason may be found in the paucity of gentlemen adapted to produce an effect in public meetings or to lecture impressively, whose services have been placed at the disposal of the Committee, and in the very partial extent to which competent persons residing in the provincial districts have lent this kind of assistance to the Association. The cordial thanks of the Committee are, however, due to a number of gentlemen of distinguished ability and acquirements, who, frequently at great personal inconvenience, have promptly attended their call, at whatever distance from their homes or in whatever season of the year. Still, it is manifestly desirable, from proper consideration for these kind and zealous friends, as well as from a just regard to the advantages connected with variety, and also to economy in the use of the Association's resources, that both in town and in country, a much larger number of ministers and others should, as soon as possible, be induced to enlist themselves among its public advocates.

Nevertheless, a considerable number of meetings and lectures have taken place. In several instances, ordinary meetings were held in lieu of the intended *soirées*, as involving less expense and labour in preparation; and in nearly every instance, the attendance, and the impression apparently produced, have been such as to inspire the Committee with fresh hope and resolution.

Public meetings have been held, under the direction of the Committee, at the following places; at Gloucester, Stroud, Braintree, and Coggeshall, at which the Rev. John Burnet and the Rev. William Forster attended as a deputation from the Committee; at Kettering, Newcastle-on-Tyne, Sunderland, and South Shields, attended by the Rev. J. P. Mursell and the Rev. William Forster; at Camberwell, by the Rev. John Burnet, Mr. Josiah Conder, Mr. Edward Miall, and Mr. John Kingsley; at Bristol, by Dr. Thomas Price and Mr. Edward Miall; and at Southampton, by Mr. Edward Miall, the Rev. William Forster, and the Rev. W. Thorne, of Winchester. Lectures have been delivered at Sudbury, Bungay, Harlestone, Halesworth, and Ipswich, by Mr. Edward Miall; at Northampton, Harborough, Stony Stratford, Buckingham, Markyate Street, Maldon, and Dunstable, by the Rev. William Forster; at Tenby, in Pembrokeshire, by Mr. Robert Norris, of Bristol; at Gravesend, by the Rev. Daniel Katterns; at Hackney and Bermondsey, by the Rev. Alexander Gordon, of Walsall; at Scarborough, by the Rev. Dr. Cox; and at the places mentioned above, by the Association's Stated Lecturer.

On a comparison with the former report of the Committee, it will appear that, although they have not been able to provide for the holding of meetings and the delivery of lectures to the full extent of their wishes, yet the Association has, in this respect, made considerable progress. It affords them much satisfaction to add, that, in those places which have been visited a second time, the deputations have had occa-

sion to note an evident improvement in the attendance, and not a few instances of conversion to the views and policy of the Association. The Committee cannot dismiss this topic without again impressing upon the members of the Council the desirableness of securing the local services of the many friends and members of the Association, resident in different parts of the country, who are every way qualified for expounding its principles and advocating its claims. By this means the funds would be economised, the gentlemen on whom the burden of labour has hitherto so heavily pressed would be relieved, and the intellectual resources of the Association would be developed and called into play.

The publication department has enjoyed a large share of the Committee's attention; and, if the number of new tracts issued has been smaller than the Council may have expected, it is hoped that their individual merit and combined force will be regarded as compensating circumstances. At the date of the last year's report, the first five tracts of a monthly series for the year 1845 had been issued. The remaining seven were published in due course—namely,

June.—Religious Establishments Incompatible with the Rights of Citizenship. By Edward Miall.

July.—The Separation of Church and State. By M. Merle D'Aubigné, author of the "History of the Reformation." Translated from the French, by J. M. Hare.

August.—The Anti-state-church Catechism. Adapted for Popular Use. Third Premium Tract. By the Rev. A. J. Morris.

September.—The Church Principles of the New Testament. By James Godkin, author of "A Guide from the Church of Rome to the Church of Christ."

October.—A State-Church not Defensible on the Theory Espoused by Liberal Episcopalians. By F. W. Newman, Esq., formerly Fellow of Balliol College, Oxford.

November.—Organisation: Objections to it for Anti-state-church Purposes Considered and Refuted. By the Rev. D. Katterns.

December.—An Address to Dissenting Sunday-school Teachers on the Duty of Inculcating the Principles Involved in a Scriptural Separation from State Churches. By the Rev. W. Forster.

In their former report, the Committee announced that they had it in contemplation to publish tracts of a still smaller size, suited for the widest possible circulation; and also that they had deliberated upon the expediency of issuing, to subscribers engaged beforehand, several volumes in the year, consisting of original treatises and reprints of standard works, under the title of "The Nonconformist's Library." Experience has convinced them that the latter project, though one which it would be unwise to lose sight of, is not of the most urgent importance. They have every reason to believe, that the kind of publications best adapted to meet the present emergency, are tracts of yet smaller dimensions and simpler character than even the monthly series of 1845—tracts brief, pithy, and pointed, fitted to the popular apprehension, to persons of little leisure, and especially to the young. Under this impression, the Committee have been led to consider of a plan for issuing a connected series of elementary school-books, in which provision should be made for the simultaneous communication of the rudiments of special or general knowledge, and of sound and scriptural principles on subjects embraced within the scope of the Association. It is matter of every-day observation, that the most rooted prejudices with which the advocates of the voluntary principle have to contend are generally traceable to seeds sown in the earlier stages of education; and numerous instances might easily be given of popular school-books in the pages of which the specious pretences for an Established Church are covertly insinuated. This is a fact to which the Dissenting community have not hitherto paid sufficient attention, and the influence of which can be counteracted only by the substitution of another class of rudimentary manuals impregnated with sounder principles. Postponing, however, for maturer consideration a scheme which obviously demands the exercise of care and judgment proportioned to its delicacy and importance, the Committee have, for the present, devoted themselves to the no less useful, while more practicable, task of publishing, in great numbers, a series of Tracts for the Million. Two several issues have already appeared, of which the following is a collective list:—

FIRST ISSUE.

1. The Broad Gauge.
2. A State-Church a State-Absurdity.
3. Willinghood:—What is it?—what can it do?
4. Voluntaryism the Law of the New Testament.
5. Grants of Public Money for Religious Purposes.
6. Dissenting Inconsistency: a Dialogue.
7. The Village Churchman.
8. I am a Voluntary.
9. What is and what is not meant by Voluntaryism.

SECOND ISSUE.

10. Egypt and England: a Dialogue (in verse).
11. The State-Churchman's Arguments and Objections Answered.
12. Christian Union.
13. The Diet of Spices: a Vision (in verse).
14. Did you ever think about it?
15. Redemption of Church Revenues.
16. What course should Wesleyans, as well as all other Dissenters, adopt in reference to State-Churches?
17. The Great Barrier.

The reception accorded to these tracts, most of which consist of but two pages, and only two of which exceed four, has served to convince the Committee, that they are vastly more adapted to promote the objects of the Association than pieces of greater length and abstruser character. They would, therefore, earnestly appeal to the members of the Council for assistance, both in the circulation of those that are already published, and in the procuring of additions to the series. The Committee have been compelled, though with reluctance, to decline the use of many MSS., kindly tendered, not because they did not display the requisite knowledge and ability, but, most frequently, because they were not written in that simple, pointed, and practical style, which is deemed indispensable in order to general usefulness.

The extent to which the various publications of the Association have circulated during the past year, will appear from the following statement:—

NUMBER OF TRACTS SOLD THIS YEAR.

Monthly Series	29,250
Regium Donum	1,500
Minutes of Council	560
Conference Series	250
Volume of Tracts	100
Report of First Conference	600
Tracts for the Million	17,000
	49,210

This number includes a few very small grants, which have been voted for gratuitous distribution, in special cases, Nos. 1 to 8 of the Monthly Series have been reprinted—one of them four times, a second three times, and a third twice.

Nos. 3 and 5 of the Conference Series have also been reprinted—the former once, and the latter twice.

Gentlemen of the Council, the Committee having already detained you perhaps too long, will now state, with the greatest brevity, the subjects which have incidentally occupied their attention.

So soon as the Maynooth College Endowment Bill became law, they felt it due to themselves and to the interests they represent, to record distinctly their final judgment of that measure by the adoption and publication of the following resolutions:—

I. That the Maynooth College Bill having now become law, this Committee deem it expedient to declare explicitly their irreconcilable objection to its principle and its provisions. They object to this Act, not because they are insensible to the wrongs under which their fellow-subjects—the Roman Catholics of Ireland—have so long and so grievously suffered; nor because it is for the benefit of an institution identified with their religious sentiments and prepossessions; but simply because it violates a principle which, by this Committee, in the discharge of their duty, is held paramount to all other considerations; namely, that “the application by law, of the resources of the State to the maintenance of any form or forms of religious worship and instruction, is contrary to reason, hostile to human liberty, and directly opposed to the word of God.”

II. That, inasmuch as the Association represented by this Committee was formed for the sole purpose of seeking, by all constitutional means, the dissolution of the connexion between the Church and the State, it will be their duty to promote, by all such means, the repeal of a law which is, in effect, an extension of the principle of State-establishments of religion, and will, in the opinion of all parties, inevitably lead, unless repealed, to the erection of a new State-church in Ireland. But they wish the Roman Catholics of that kingdom, and the British community at large, distinctly to understand that they will seek the repeal of the Maynooth College Act, by such measures only as will equally tend, and as will be designed equally to tend, to the dis-establishment of the Protestant Episcopal Church in Ireland, and to the repeal of every Act, and the abrogation of every practice, by which, in every part of the British empire, civil distinctions are made on religious grounds, or the authority and influence of the State, through control and patronage, exerted on matters of religion.

III. That though the opposition offered by this Committee, and by other parties, to the Maynooth College Act, did not discourage the Government from pressing it through Parliament, yet that opposition will not be wholly fruitless, if the advocates of sound views of civil and religious liberty profit by the instructive lessons which, in the progress of the discussions, have been afforded. For it has been made abundantly clear—

1. That the majority of our legislators are lamentably ignorant, both of the principles on which questions involving religion rest, and of the facts relating to such questions.

2. That under the pretext of promoting religion, both parties in Parliament are disposed to extend the aid of the State to all forms of religion alike, however contradictory of each other, with an evident view to use the ministers of religion as the tools of civil government.

3. And further, that one of the most efficient methods of promoting the triumphs of the voluntary principle in the legislature of the empire, would be the securing of the return to the House of Commons of well-qualified representatives, prepared to urge the adoption of that principle.

IV. That, under the circumstances, it is the determination of this Committee to apply themselves, with redoubled zeal and assiduity, to the great object of emancipating the Christian religion in these realms from the thralldom of State patronage and control.

The subject of promoting the return to Parliament of individuals prepared to advocate the separation of the church from the state has, on more than one occasion, been brought under the consideration of the Committee; but it has appeared to them that the time has not yet arrived when the Association could act with sufficient power in so difficult a matter. In one instance, however, they felt that the distinct declaration of their sentiments was not only justifiable, but even imperatively demanded. When one of their own number, an officer of the Association, declared himself as a candidate for Southwark, they deemed themselves called upon to signify to the many inhabitants of that borough who had opposed the Maynooth College Endowment Bill on the general ground of opposition to state-interference with religion, their hope that Mr. Miall would receive the united and cordial support of such of them as possessed the elective franchise. The result is matter of history, and proves, in the judgment of the Committee, how ill prepared the Protestant Dissenters are for giving effect to their avowed principles by their political acts. The Committee, however, obeyed their own convictions of duty by convening, during the contest, a meeting in the borough for the exposition of the principles of the Association.

Hearing that Dr. Merle d'Aubigné, well known as an advocate of the voluntary principle, was in this country, the Committee, deeming him entitled to a mark of their respect, invited him to a public breakfast, and received from him a polite letter declining the invitation. He explained, that he had visited England as the representative of the Evangelical Society, in Geneva, to the Foreign Aid Society, in London, by which himself and his friends had been extensively aided in the work of evangelising the Continent; that he could not do anything at variance with the mission he had accepted; and that, as the leading members of the Foreign Aid Society were attached to the Established Church, they would, doubtless, regard the acceptance of an invitation to breakfast with the Executive Committee of the Anti-state-church Association, as incompatible with the character in which he had visited our country. The Committee regretted that Dr. Merle had placed himself in this position, especially as they thereby lost an opportunity of disabusing the mind of this distinguished foreigner, of the misconceptions as to their principles which he had been led to form during his stay in this island. They forwarded for his acceptance a copy of each of the Association's tracts, hoping thus to make the true state of the case clear to his apprehension.

The Committee have the pleasure of announcing that they have opened a communication with the friends of religious liberty in France. A letter from the Count Charles de Lasteyrie to Dr. Bowring, M.P., having been laid before them, in which inquiries were made as to the existence of any society in this country with which the advocates of the separation of the church from the state in France might correspond, they gladly embraced the opportunity of sending to M. de Lasteyrie a copy of each of their tracts and other publications. A similar step has been taken in answer to a communication from Canada.

In the month of June, the Rev. Dr. Carlile paid his promised visit to North Wales, as a deputation from the Committee. He travelled through the six counties into which that part of the Principality is divided; and attended meetings or delivered lectures in the following places:—Holywell (Flintshire), Denbigh (Denbighshire), Llancon, Conway (Carnarvonshire), Llangefrie (Anglesea), Carnarvon (Carnarvonshire), Port-Madoc, Dolgelly (Merionethshire), and Newtown (Montgomeryshire). His progress was facilitated by the kind and assiduous attentions of his brethren in the ministry. The audiences were large, and a strong desire was expressed that steps might be taken for sending a numerous deputation to both sections of the Principality.

The Committee have determined to form a library of books and tracts illustrative of the principles and objects of the Association; and they hope that the design is one of which the members of the Council and others will show their approval by contributing and promoting the contribution of books and pamphlets for its accomplishment.

Gentlemen of the Council, the Committee, having now brought before you every feature in their proceedings at all claiming your attention, will not further detain you by indulging in reflections. It is obvious, at a glance, that the immediate want of the Association is a more liberally supplied exchequer. You will consider by what means this indispensable advantage may be best secured. At your former meeting, sensible of its importance, you adopted a resolution which it may be useful now to bring under your review:—

That the members of the Council now present, under a deep sense of the daily increasing importance of the British Anti-state-church Association, pledge themselves vigilantly to watch for and improve all means of promoting its interests in their various localities, by

obtaining subscriptions and donations in aid of its funds, by making arrangements for the delivery of lectures to explain and urge its principles, by promoting the circulation of its publications, by securing the services of suitable registrars, and by all other means which local circumstances may permit.

The Committee do not doubt, that those of you who were concurring parties to this important resolution, have faithfully redeemed the pledge which it contains. But it is to be borne in mind, that the majority of the Council, not being present, did not come under its obligation. No time, however, was lost in communicating it to the absentees, and in earnestly pressing upon them the importance of the points it comprehends. With much pain and deep regret, the Committee are constrained to state, for the information of the Council, that, from too many members, neither this representation, nor other communications on similar subjects which have in the course of the year been laid before them, have received that attention which the matters themselves demand, and which, as it appears to the Committee, every gentleman who has accepted an appointment on the Council should regard himself as bound to pay. These are circumstances to which it is distressing to refer, yet which the Committee have felt it but right, in justice to the Association, to the active and zealous members of the Council, and to themselves, thus plainly and candidly to state.

Gentlemen of the Council, the principles of the Association are certain to prevail; and every sincere, faithful, and zealous effort to disseminate them is sure to be crowned with the blessing of that Divine Being on whose authority they were first propounded; but He has, at the same time, taught us, that even the omnipotence of truth is to manifest itself through the feeble instrumentality of men; and, in taking their leave of you, the Committee have but further to observe, that, as, in the human frame, a vigorous action can be kept up only by the return to the heart of that blood which is by it propelled to the extremities, so neither will the most zealous efforts of the Executive Committee avail to sustain the Association in efficient working, unless those efforts be energetically responded to by the members of the Council in their respective localities.

The above Report having been read, the Chairman called upon Dr. Price, the treasurer, to present his balance-sheet for the past year, which was as follows:—

RECEIPTS.		£	s.	d.
Balance in hand last year	.....	133	4	3
Subscriptions	.....	509	5	3
Donations	.....	99	19	3
Books sold	.....	158	10	11
Proceeds of Soiree at London Tavern	..	66	0	0
		966	19	8
EXPENDITURE.		£	s.	d.
Deputations, Public Meetings, and Lectures	.....	274	0	4
Advertising	.....	118	9	9
Printing	.....	82	0	4
Rent	.....	50	0	0
Literary Composition	.....	35	0	0
Salaries	.....	150	1	0
Miscellaneous (including Coals, Cleaning, &c., &c.)	.....	24	16	5
Postage	.....	25	8	1
Stationery	.....	36	15	9
Carriage	.....	4	14	6
Furniture for Offices, Painting, &c.	.....	21	14	1
Balance in hand	.....	143	19	4
		966	19	8

JOHN CHILDS, }
EDWARD SWAINE, } Auditors.

The TREASURER explained that, although his report showed a balance in favour of the Association of £143 odd on the year, yet, in point of fact, in taking into account the liabilities of the Society, at the period when the accounts were made up, the Association must be regarded as slightly in debt, the annual expenditure having somewhat exceeded the income.

Mr. HENRY TOLLER, Independent minister, of Market Harborough, then rose to move the adoption, printing, and circulation of the report. Mr. JAMES EDWARDS, Baptist minister, of Nottingham, seconded it. Both speakers, in doing so, expressed themselves as very far from sympathising with those who took a sombre view of the Society's affairs. On the contrary, looking to the recency of its establishment—the strong opposition against which it started—the calamities which had been industriously heaped upon it, and the pre-occupation of the public mind by the Anti-corn-law question, they saw, in the present position of the Association, ground of encouragement, and signs of no inconsiderable progress. With this view the meeting evidently concurred; and, after a verbal amendment, suggested by Mr. NORRIS, of Bristol, but which it is quite unnecessary to specify, the resolution (as, indeed, may be remarked of all the resolutions) passed unanimously.

Mr. BURNET, of Camberwell, then moved the second resolution, which was as follows:—

2. That this Council, deeming the appointment of a stated lecturer a matter of the greatest importance to the success of the Association, rejoice to hear of the selection of John Kingsley, Esq., B.A., for that responsible office. That the appointment is one to which this Council cordially give their full and entire sanction, confidently hoping that the members and friends of the Association throughout the kingdom will, as occasion may serve, afford to Mr. Kingsley every facility within their power in the performance of his arduous undertaking.

The resolution was seconded by Mr. SIBREE, Independent minister, of Coventry. Several gentlemen of the Council contributed their quota of commendation of Mr. Kingsley, either from personal acquaintance with him or from the testimony of friends. It appeared that he was originally a member of the Established Church in Ireland, and was educated for the bar, at Trinity College, Dublin, where he took his academical degree—that whilst at College his convictions on the subject of state churches had been entirely changed—that he had since been to Canada, and had observed the working of the establishment system in that colony—and that he had subsequently studied for some time, with a view to the ministry amongst Dissenters, at Highbury College. The Executive Committee, to whom he had offered his services as lecturer, had tested his qualifications by every appropriate method, and were thoroughly satisfied that they had at length succeeded in obtaining, what they had so long searched for in vain, a man whose energy of character, talent for communicating knowledge, mastery of the anti-state-church question, and hearty attachment to it, would warrant them in engaging him as a stated lecturer in behalf of the Association. The conversation having closed, and the resolution cordially passed, Mr. Kingsley was formally introduced to the Council, and the resolution having

been read to him by the Chairman, he made his acknowledgments in a brief and impressive speech.

Mr. NORRIS, of Bristol, then moved the next resolution. It was as follows:—

3. That the Executive Committee are, on every ground, entitled to expect the cordial co-operation of the members of the Council, in their several localities, towards increasing the funds of the Association. That, therefore, the Council now assembled renew the pledge which was given at their first meeting, and respectfully but most earnestly implore every member of the body to consider the importance of the principles at stake, the claims which the Executive Committee have established, by their incessant activity and untiring zeal, for being aided with corresponding energy on the part of the members of the Council, and of the Association at large, and the responsibilities which they took upon themselves when they accepted appointments on the Council; and, in the light of these considerations, to examine and determine their own position and obligations, and to act accordingly.

Mr. ROBINSON, Baptist minister, of Kettering, seconded the resolution. A discussion of considerable interest and earnestness followed. It appeared, from the representations of the Executive Committee, that the Council was the only part of the Scheme of Organisation which had been found to fail in its operation, and this, not owing to its constitution, but solely to the mode adopted by Conference for its selection. It is well-known, that the Provisional Committee had, at some pains, selected a list of three hundred individuals, and had regulated their nomination, first, by a reference to the proved attachment of parties to the object in view; and, secondly, to the locality in which they were resident. This list the Conference, fearful of cliques, set aside, and resolved upon increasing the number to five hundred, to be selected, by a majority of votes in every case (to be given through the post), out of a nomination-list, containing all the members of the Conference, and some three hundred other gentlemen, nominated by a sub-committee, making, in all, about 800 persons. The consequence was, that the result was a matter of chance, rather than discrimination—and one half, at least, of the gentlemen who have tacitly accepted office, have shown themselves, either indifferent, or opposed to the proceedings of the Association. These facts constituted the basis of something like complaint, in the language of the Report of the Executive Committee. There is no remedy for the evil, until the next Conference, which will be held next year. The discussion, however, took a most useful and practical turn. Several suggestions of importance were made to the Executive, and pledges of increased exertion were spontaneously given. On the whole, the Committee felt that the proceedings of this morning augured well for the future. The meeting was adjourned to Friday morning—the public meeting, a report of which appeared in our last Monday's paper, having occupied the evening.

FRIDAY, May 8th.

The sitting commenced this morning shortly after ten o'clock, Dr. Cox in the chair. The resolution below was prefaced by an appropriate speech from Mr. GAWTHORNE, Independent minister, of Derby, and seconded by Mr. S. WIGG, General Baptist minister, of Leicester—

4. That this Council highly approve of the measures of the Executive Committee, as equally characterised by zeal, wisdom, and discretion; that the plan and execution of the “Tracts for the Million” are entitled to special approval, as admirably adapted to subserve the interests of the Association; that, with a view to the wider diffusion of a knowledge of the principles and objects of the Association, and to the acquisition of much ampler means of support, this Council authorises the Executive Committee to issue these excellent tracts gratuitously, whenever they shall be of opinion that such a step is advisable, [and recommend them to take into their early consideration the propriety of reducing the charge for their tracts].

An amendment was proposed to this resolution by Mr. F. WINKS, of Leicester, recommending to the consideration of the Executive Committee the propriety of reducing the price of their tracts one-half, and of establishing a monthly magazine or weekly paper, for the purpose of diffusing information respecting the progress of the movement. Mr. NORRIS seconded the amendment as far as it related to the price of tracts, but doubted whether the time had yet arrived for setting up a special organ of the Association. It was explained by the Executive Committee that they had not felt themselves justified in pursuing so liberal a policy as their wishes might dictate, feeling themselves bound, especially through the earlier stages of its history, to keep the Association out of debt—that, until a public opinion was created, the tracts at the lowest fraction of price would not meet with an extensive sale, the prevailing objection to them being, not their expense, but dislike of their subject-matter; but that, at the recommendation of the Council, they would be gratified to make an experiment, and reduce the price as low as, after careful calculation, they might think safe. A long conversation ensued, during which the literary character of the tracts, as well as their admirable tone, was frequently adverted to in laudatory terms; and eventually Mr. Winks, who throughout had evinced the best possible spirit, and the utmost cordiality, agreed to a modification of the original resolution; the passage inclosed in brackets having been added to meet his views; and the resolution, thus amended, passed unanimously.

Mr. J. T. BROWN, Baptist minister, of Northampton, then moved, and Mr. J. E. RITCHIE, editor of the *Voluntary and Anti-state-churchman*, seconded the following vote of thanks, which was responded to by Dr. Price:—

5. That the cordial thanks of this Council are due, and are hereby presented, to the treasurer, secretaries, and other members of the Executive Committee, to the various gentlemen who have prepared tracts for the Association, to those who have delivered lectures and attended public meetings in its behalf, and to the registrars who have made remittances of subscriptions and of subscribers' names to the treasurer and the secretaries; and that the continued assistance and co-operation of all such individuals are most earnestly desired.

The next resolution, relating to the future action of the Association, was moved by Mr. D. RHYS STEPHEN, Baptist minister, of Manchester, and seconded by Mr. M. JONES, Independent minister, of Leominster. It was as follows:—

6. That, in the deliberate judgment of this Council, duly considering the numerous and grave evils arising out of the connexion between church and state, and the strong inclination of statesmen of all parties to pursue a line of legislation involving a like principle, and leading to similar consequences, it is the duty of consistent and earnest Voluntaryists to extend to the Anti-state-church Association a degree of support in no respect inferior to that which they render to any other public religious object. That, therefore, this Council pledge themselves to redouble their personal efforts in the cause of the Association, and to exert themselves with renewed diligence in the enlistment of fresh subscribers; and they also emphatically call upon every friend of religious liberty to follow, in these respects,

their example. That the holding of public meetings, in furtherance of the objects of the Association, in concurrence with the Executive Committee, but independently of their immediate assistance, by deputations or otherwise, is strongly recommended to the members of the Council, registrars, and other members and friends of the Association, as a means of usefulness which has not hitherto been had recourse to, but which might be employed with great facility, to a wide extent, and with the best effect.

The remaining resolutions were chiefly of a formal character, and led to no discussion. We give them *seriatim*.

Mr. WINKS, of Leicester, moved, and Mr. H. HUNTER, General Baptist minister, of Nottingham, seconded—

7. That this Council, having learned with great regret that Mr. Childs has, in consequence of domestic affliction, resigned the office of one of the Auditors of the Association, desires to express its sincere sympathy with that gentleman, and its warmest thanks to him for his past services; and that Apsley Pellatt, Esq., be requested to accept the appointment of Auditor in his stead.

Mr. W. D. HARRIS, minister, of Buckingham, moved, and Mr. W. BAINES, of Leicester, seconded—

8. That this Council refer the Executive Committee to the Scheme of Organisation, Rule ix., clause 3, and request them to take the necessary measures, in conformity with that regulation, for convening a Conference in the ensuing year, at such time and place as may be found expedient.

Dr. PRICE moved, and Mr. J. M. HARE seconded:—

9. That the thanks of the Council be presented to the Rev. J. P. Murrell and the friends at Leicester, for the admirable arrangements made for its convenience, and for the kind hospitality with which the members of the Council have been entertained.

Mr. MURRELL having responded, Mr. SMEDMORE, Independent minister, of Leicester, moved a vote of thanks to the chair, which having been seconded, and passed with acclamations, Dr. Cox closed the sittings with a graceful speech of acknowledgment, in which he took occasion to declare his undiminished interest in the movement, and his determination not to allow any other, however important in his estimation, to lure him from his post.

We have given nothing but a brief outline of proceedings—feeling that a verbatim report, owing to the deliberative character of the Council, and the conversational tone of speaking adopted, would be uninteresting, and far from useful. Such a publication would soon destroy one of the most valuable features of these meetings—the entire freedom from display with which business is transacted.

COLONIAL MISSIONARY SOCIETY.

The tenth annual meeting of the subscribers and friends to this institution was held at the Weigh-house Chapel on Friday evening, the 15th inst. J. R. Mills, Esq., in the chair.

The service having been commenced by singing and prayer,

The CHAIRMAN rose and said: It was with great pleasure that they were met on that occasion to celebrate another anniversary of the Colonial Missionary Society. It proceeded on the general principles of all the great institutions. They felt that they were acting under the authority of Christ in proclaiming to all the world that gospel which he died to unfold, and which he left it to his church to promulgate. The particular class of individuals, however, for whom this society laboured were their fellow-subjects in the British colonies; and he did not think that it required any argument to show that they had higher claims upon them than the heathen, who had never known the blessings of which colonists were deprived [hear, hear]. Some of those colonists might have gone to their respective settlements to escape from evangelical truth, but it was their duty not to leave them in their awful ignorance. It must also be borne in mind that a large number of emigrants were from Ireland, who carried with them their Romanism, and which they endeavoured to infuse among the colonists. It was a singular fact, that much as they had to deplore Tractarianism in the Church of England, it had obtained a still greater predominance among the church ministers in the colonies. If Christianity were to be retained in the colonies, it must be through the instrumentality of the evangelical Christians of this country. He hoped that the engagements of that evening would tend to increase the interest felt in the operations of this Institution [cheers].

Mr. A. WELLS, minister, then read the Report. It commenced by some statistical details of the amount of emigration which had taken place during the last 21 years. It then pointed out the geographical position of our American colonies, and adverted to the present condition of those in Australia. There were now in the colonies about 65 churches, which, though not all organised, had been assisted by this Society. The Report concluded by an interesting sketch of the respective spheres of labour occupied by the Society's agents and missionaries.

The TREASURER then presented his accounts, from which it appeared that the total receipts of the Society during the year, were £3,290 10s. 4d. The expenditure £2,932 14s. The debt at the last anniversary was £708, which, reduced by the balance of the above sum, amounting to £357 16s. 4d., left the present debt £350 3s. 8d.

Dr. VAUGHAN rose to move—

"That this meeting derives encouragement from the Report now read, especially with respect to the financial position and prospects of this Society, adopt the same, and directs that it be published."

The Colonial Missionary Society was a most important institution. Englishmen were a colonial people, and were calling into existence colonies over this wide earth, which, as they would arise to the greatest importance, they were under solemn obligations to look after. One fact distinguished modern colonization from the ancient. The Grecian colonies consisted of groups of adventurers, that were from the very beginning an independent people; in that case, the obligations of the parent country were comparatively limited; but with regard to modern nations it was a very different thing, for modern Europe had uniformly, at least for a very considerable space of time, retained colonies. Let the benefit, therefore, be as much for the welfare of the colonies as for the mother country. The interests of this country were involved in thus acting, for she never would have been the country she was without those colonies. Did they think, that when their countrymen went to those regions, they at once forgot

their native village or their native town? No such thing. Let that Society send its missionaries among them, and they would see, in every such man, a living proof, that there was left in their native country those who followed them with their kind thoughts, and thus endeavoured to send to them the blessings from which they had been separated. There never was a season so favourable as the present, for the diffusion of sober enlightened Congregationalism in the world. Whether they looked to the continent of Europe, or to their own country, "the fields were white to the harvest." Only let them labour to diffuse their principles in the colonies, and they might be sure that they would react upon them at home, and for what end? Not to set up hollow sectarianism—not to set up mere Congregationalism, for which he cared not a straw—but to set up Congregationalism that should be valued because of its fitness to be a standard which should be lifted up in the cause of pure Christianity, that God might be honoured, man saved, and the church of Christ glorified [cheers].

Mr. T. W. DAVIDS, minister, of Colchester, in seconding the resolution, said: That in coming up to this great metropolis during the month of May, never had he had the privilege of attending such meetings as the present, and he could not help lifting up his heart with thankfulness to God that he had cast him his lot in such an age, in such a generation as the present. Every age had been called to discharge some mission for the Son of God. That which immediately succeeded to the period when Christ made his appearance, had assigned to it a dark and dreadful mission of suffering and blood. What multitudes were then called to attest their gratitude to the Saviour, on the scaffold and in the bindings and starvings of the prison-house! That age passed away—the doctrines which the saints attested by their sufferings and their blood, prevailed—but the truth was lost by its commingling with fearful errors, and there was assigned a new mission to a new age. That mission was to defend and purify the truth of Christ, that its holy influence might be set free to be exercised on the hearts, and consciences, and characters of men. That age had passed by—and the mission which God now assigned to his church, was to take that truth and scatter it over the surface of the whole earth—not staying their hand until all nations were subdued by its influence, to the love and to the service of Christ. If Christian men in previous generations were faithful to the task which God, in his providence, assigned to them, let it be the heart's desire of those present, their one prayer to their heavenly Father, that they might not prove unfaithful to the mission assigned to them. Every age, however, had its own besetting sin, its strong temptation to depart from the line of duty which God had assigned to it to discharge. He thought that the temptation at the present day, was the sin of cold-hearted apathy. They seemed to admit almost every statement that was put before them. They replied to every appeal, "Very important," but there the matter appeared to have a strong tendency to rest. Through the whole of the week he had been listening to scarcely anything but the language of complaint. The advocates of the different institutions had set before them the wide and effectual doors which God, in his providence, had opened up in all possible directions, and then they seemed to close with the complaint that the church was not prepared, not willing, not ready to come to the help of the Lord, who was leading her on to the conversion of the world. He thought it was better to have the head a little wrong, than to have the heart so cold—they might grapple with the misconception and set it right—but how to get at the heart when it admitted everything, denied nothing, and responded its cold, Yes, to all their appeals—did seem difficult and painful indeed. They had before them one refuge, one hope—that refuge was prayer, that hope was in the baptism that rested on the church in the day of Pentecost [hear, hear]. He thought that they had got too much in the habit of coming to public meetings to hear so-and-so speak, and to be pleased with what he said, and the manner in which he said it. He feared lest there was a sort of dissipation, a fashion in attending public meetings. It ought not—it verily must not be so,—if the world was ever to be lead captive by the gospel and spirit of Christ. Let them take those things into serious consideration. With reference to the parties whom this Society sought to benefit, let them remember the friends they had left behind, and that they were themselves becoming the fathers and mothers of a new generation; let them pity them, and send to them the gospel which they valued for themselves.

The resolution was then put and carried.

Mr. J. D. SMITH rose to move—

That the meeting is deeply convinced of the importance of the British colonies as a scene of missionary enterprise, and would encourage both the Committee of the Society and the beloved brethren labouring under its auspices, among their emigrated countrymen, to pursue their great work, upon the plans already adopted, with increased vigour and prayer.

Somehow or other the Society on whose platform they were that night met seemed to have been, for a very considerable time, a great favourite among the institutions connected with their great effort for the evangelisation of the world. In the sister country, while it was necessary to urge the claims of other societies on the attention of their hearers, he had once and again had individuals coming forward, giving their £5 for the advancement of this cause [cheers]. It seemed to him to be a most important organisation, and it was quite right that the Society should occupy that place in public feeling, not only because it conveyed the gospel to those who needed it, but from the circumstance that God had blessed it. It had not been established long, but the report told them of forty or fifty churches which had been planted in connexion with it. If it succeeded as well, during the next ten years, as it had done during the past, churches would spring up in the desert, till the wilderness and the solitary place were glad for them, and the desert rejoiced and blossomed as the rose [cheers]. The importance of this enterprise arose, not simply out of the fact, that they sent abroad not only the mightiest boon they could confer, not merely from the fact that they sent the gospel in its loveliest and best Congregational garb, but from the circumstance that the multitude went from among

themselves, by whom the gospel was eminently needed, and whom it was intended to bless. Some years ago, he was laid aside from his labours by illness, and was sent, by his medical man, to the sea side in one of the most beautiful parts of Ireland, and, during that period, he was called to see the departure of an emigrant ship, and thought that it was, without exception, the most touching scene he had ever witnessed. There were thousands clustering to the spot; there was the rigging trembling in the breeze, the anchor was raised, the sails ready to be unfurled, and the whole of the emigrants, amounting to about six hundred, had gathered on the deck; but what was the sight on shore? There were many hoary-headed fathers breaking their hearts, mothers shedding their tears, sisters with their dishevelled hair, and babes brought in their mothers' arms that the father on board the vessel might, perhaps for the last time, press them to his heart. When the vessel moved from the quay, it seemed as if the mighty heart of sympathy, both on board and on the land, had been severed and torn. He was exceedingly interested in this movement for the Colonies, and there was a part of the population of Ireland on whose behalf he blessed God for the existence of this Society. The labours of the institution with which he stood connected, and also those of the Irish Evangelical Society, had been made useful to some of the people; but the moment they had abandoned the Church of Rome, the tremendous power of that Church was wielded against them. He would mention one instance. An individual was found embracing Protestant divine truth; as soon as he did it he was denounced at the altars by the Roman Catholic priest, and thus was severed from all his connexions, for none could buy or sell with him, and he was reduced to beggary. What was his only alternative? To enter the next emigrant ship, and deport himself to the Colonies. He (Mr. S.) blessed God that this Society had been formed, and that in these Colonies the persecuted disciple would enjoy the ministrations of the churches it had been instrumental in planting [cheers].

Mr. J. BURNET, in seconding the resolution, asked: What were the obligations under which they were laid to the colonies? If they looked back to the days of Greece and Rome, perhaps they might find a distinction between those two mighty powers. The Romans had no colonies. Let not the meeting be surprised at that statement. The Greeks really possessed colonies, for the men who emigrated landed upon territories chosen by themselves, enacted their own laws, and managed their own affairs. The Romans, however, instead of having colonies, had only conquests [hear, hear]. What had that distinction to do with the Colonial Missionary Society? So much, that when the difference was explained, they must give more money in consequence of the distinction. Where was the colony of Great Britain that was independent of it? In Canada and in the West Indies, England controlled the local legislature and appointed the governors [hear, hear]. Was India or New Zealand a colony? No; they were conquests. A colony was a sisterhood where a people had emigrated, and where they ruled themselves. The colonies were all vessels—so many vessels belonging to the grand system of circulation constituting the mighty power of this empire; and England was bound to give that circulation a wholesome movement. If she took them all under her power, how largely was her responsibility increased! Would she say that they were her arteries, sending out her blood—that they were her veins, bringing it back—and would she say that she was entirely relieved from contributing to the healthy movement, in a right direction, of one or the other? There was something so preposterous in that, that he did not believe there was an individual in that assembly who would say that England had nothing to do with the circulation. The question was not whether they were right in making conquests, or calling them colonies—they were a part of themselves, and the question was, whether they would deal with them in that view, or whether they would neglect them altogether? Was England safe if her conquests and colonies were in an unwholesome condition? It was impossible. If they looked at them as German colonies, they were bone of their bone and flesh of their flesh, and they would be bound to provide for their spiritual enlightenment. Let it not be said that the colonists were mere speculators, that they were dissatisfied with home, that they had gone to try to make themselves better, and therefore they had no great claims on them. Why, they were all speculators. London was the heart and soul of all speculations. Speculation might to a certain extent be identified with enterprise; and where was the man that did not mean to be guilty of it, if guilt there was in it? If there was a man who did not mean to enter into enterprise, let him go with the frogs that had lived in the days of Adam and of Eve [laughter]. If the people were starving at home, and had a conviction that on the other side of the Atlantic, or in the Indian or Pacific Ocean, they could support themselves, they were the veriest frogs of the community, and ought to die in the old pool, if they did not go to the place where they had something to expect. He was bound to regard all mankind as his brethren. Where was the man who would say that there existed a human being who was not his brother? Let him take his place with Cain, and say, "I am not my brother's keeper" [loud cheers]. How strongly must the colonies influence the future condition of the world. It was, therefore, their duty to send to them the gospel of Christ. If England would conquer, let her evangelise; if she would fight, let it be to subdue the nations to the obedience of the faith; let every province that was conquered, be conquered to the gospel of Christ [cheers].

The resolution was then put and carried.

Mr. S. M'ALL, minister, of Nottingham, rose to move—

That the Treasurer and Secretary be requested to retain their offices, and that the Committee be reappointed, subject to the following changes:—[names read.]

He begged for a few moments to avail himself of a similitude which every one would understand, from the unfortunate frequency of the calamity occurring in this great and crowded metropolis. In the case of a London fire, who was there that had not remarked how

many people there were who were talking about it, and how very few there were that were doing anything to lessen it? Such was the state of the world. Some refused to attempt to subdue the moral evil pervading it until they had ascertained who was to blame for its introduction. There were those who were interested in antiquity, and they wanted to know what engine arrived first. There were other parties doubting whether any person had a right to work the fire-engines at all, except certain registered firemen, whose forefathers had worked them before [laughter and cheers]. There was a philosopher who wished the fire to rage to the uttermost, that he might have room to pursue his inquiries. There were artists taking a sketch on the spot, and poets turning the whole thing to verse, while there were few right-hearted persons who knew that there was but one means of chasing it away, and that was the rapid diffusion of the word of God. They might be asked who they were that they should put their hand to the work? His answer was, "Who hath despised the day of small things?" He who saw the little ark floating down the river could scarcely suppose that it contained the future legislator of the Jews. Had they seen his first conversion, the influence of tears over a woman's heart, they would not have expected that he was the man before whom Egypt would tremble [cheers]. To sustain the work in which they were engaged they were called to pray and to give. If they could not give, or if they would not take it into their bosom, he besought them to take it into their closets. He had sometimes wondered what were the prayers of a selfish man. Could he pray thus—"Let thy kingdom come, if it can be done without any more collections"? If no man would dare thus to pray, let him expand his heart [cheers].

Mr. J. C. HARRISON, minister, said he had pleasure in seconding the resolution. He had always felt much interest in this Society. It was his lot, some years ago, to be a classical tutor in a very large seminary in Canterbury; and among the pupils, there were two boys in whom he felt considerable interest. They were the sons of an officer who had retired from the army. He was a man exceedingly disappointed in life; misfortune followed misfortune, until one day the school was in consternation, by hearing that he had put an end to his existence [hear, hear]. His family was at once thrown into circumstances of great depression. About seven years ago, when much out of health, he (Mr. H.) was at a watering-place, and he met with a lady and her daughter, the mother and sister of these two youths. He then discovered that they were gone to Australia, and felt much interest in hearing something of them. The lady said that she had heard that the (Mr. H.) had become a minister, and she wished that he would go to Australia, for her sons had written home to say that they had not been to a place of worship for some months, for there was none near them. She was a Churchwoman, but said that if he would go out she would procure a sufficient sum of money to rear a chapel if he would become the minister [hear, hear]. There were many principles that ought to operate on their minds to induce them to send the gospel to the colonies. He would specify one—they ought to be influenced by the love of Christ. It was sometimes painful to observe how careless they were in obeying the dictates of conscience as to what they ought to do. But it was delightful to see a man who was not dragged on by a mere sense of duty, but who felt the moving principles of the gospel so powerfully, that he could not resist them; and, instead of waiting for excitement, felt constrained to go forth to tell poor sinners of that love which had conquered his own heart [cheers].

The resolution was then put and carried.

Mr. R. KIRK, of Boston, U.S., rose to move—

That cordial thanks be given to J. R. Mills, Esq., for his valuable services as Treasurer of the Society, and as Chairman of the meeting; as also to the pastor and friends connected with this chapel, for kindly granting the use of it to the Society on this occasion.

He should never forget his first visit to England. When their eye was greeted by the land on the western side of the island, no thought rushed upon his mind more strongly than this—that that little island contained so much money, so much moral and intellectual power, that it was destined to exert an influence upon the future history of mankind. The sense of Britain's responsibility was prominent on his heart at that time, but was more prominent now than it was then [hear, hear]. It was his conviction that God had given Great Britain a great act to perform; and woe to her, if she acted an unchristian part! If the British government extended her possessions, the British church was bound to follow in carrying the gospel. It was evident to the Americans, that Canada was to be a great people, and they were solicitous that they should be a religious people. It was in an institution like this, and in the blessing of God upon their labours, that their hopes rested for its attainment. A great work was about to take place in America. The contest with Popery would be a very severe one; and every minister who went to Canada to preach the gospel, they hailed as a helper and a brother. Let every one present ask himself if he had made all the sacrifices, and exhibited all the consecration, that the love of Christ and the hope of heaven demanded of him. The principles of Congregationalism were eminently adapted to Canada; let this society, therefore, send forth as many missionaries as it could, men who would go not to rule their brethren, but to be the messengers of the church [cheers].

Dr. MASSIE, in seconding the resolution, said: He was sure that they would all congratulate themselves on the appearance of Mr. Kirk among them at the present moment. If they had any fears of a war with America, they would be glad to see a hundred Kirks visiting England, as the greatest assurance that peace would be maintained between the two countries. There had been a dispute about the boundary line of Oregon, but England would not discuss the question with their American brethren as to the boundary line of the territory of the Lord Jesus Christ. They were desirous that both should occupy it till he came; for there was much land to be possessed. Whilst American Christians were anticipating that a great na-

tion was rising in Canada, let them also anticipate that a powerful Christian influence would pervade it through the instrumentality of this Society. He not only valued this institution, and wished it greater prosperity than it had hitherto enjoyed, but he felt that it was an honour to be identified with its proceedings either at home or abroad. He had all the feelings of an emigrant when some years ago he reached the shores of India, and he could sympathise not only with Mr. Smith's description of an emigrant ship, but with every other statement bearing on that subject. He believed that the best provision they could make for the emigrants in distant lands was to have a ministerial friend in every part, and a Congregational community in every city, who, while they were independent in Church government, were most generous in Christian fellowship, and ready to receive all who loved the Lord Jesus Christ in sincerity and in truth. The resolution re-appointed the Treasurer. He hoped that he would indeed be a Treasurer. He found that the Society was still £300 in debt; and it would be well if, as they had paid off £300 during the past year, they would raise £400 during the present. There would then be a balance of £100 in hand; their present Chairman would then be their Treasurer, and the next time they met, that would be the best thanks that they could give him.

The resolution was put, and carried by acclamation.

The CHAIRMAN expressed his willingness at all times to serve the Society. He believed that they were acting under the highest authority in sending forth the gospel, "conquering and to conquer," throughout the colonies. He believed that the blessing of God had rested upon them; and, while Providence gave him the opportunity, he should be happy to serve the cause.

Mr. T. BINNEY, in acknowledging the latter part of the resolution, said that it would always afford himself and his people pleasure to grant the Society the loan of that place. Their only wish was, that the attendance at its anniversaries would become so great that it would be inadequate to their accommodation.

The benediction was then pronounced, and the meeting separated.

RELIGIOUS INTELLIGENCE.

SIRHOWY, MONMOUTHSHIRE.—On Monday evening, the 4th inst., a numerous and respectable meeting was held at Ebenezer Chapel, Sirhowy, to present Mr. R. Jones with a testimonial of respect on his departure from the neighbourhood to take the pastoral care of the Welsh Independent church, Garside-street Chapel, Manchester. The meeting was commenced by reading and prayer, by Mr. Millsoms, Tredegar. Nathaniel Coats, Esq., surgeon, was called to the chair, who deeply regretted the loss of Mr. Jones from the place, as he had always found him an honest, upright, and most straightforward man. Being himself a churchman, he could not speak from experience of Mr. Jones as a minister; but if he could judge from the large congregation that attended his chapel, he felt assured that he must be a faithful expositor of truth. The different testimonials were then presented in the following order:—

1. From the church and congregation under Mr. Jones's pastoral care, the works of Richard Baxter, in 23 vols., Orme's edition. Presented by Messrs. Hughes and Stephen Williams.
2. From the forgers of Tredegar Iron Works, "Hanbury's Historical Memoirs relating to the Independents." In 3 vols. Presented by Mr. John Lewis.
3. From the church and congregation of Mr. Evan Jones, Sharon chapel, Tredegar, "Cyclopædia of Biblical Literature," by Dr. Kitto. 2 vols. Presented by Messrs. Robert Roberts and William Edwards.
4. From the church and congregation of Mr. W. Williams, Adulam, "Davidson on Sacred Hermeneutics." 1 vol. Presented by Mr. Williams, who addressed the meeting at considerable length; and referred to the great loss which the cause of religion would have to suffer in the neighbourhood from Mr. Jones's departure.
5. From Mr. W. Roberts and Baptist friends, Tredegar, "Dugald Stewart on the Philosophy of the Human Mind." 1 vol. Presented by Mr. J. Davies.

Two ladies were then introduced by Mr. Evan Jones, who were deputed by the female part of the congregation to present Mrs. Jones with a purse of gold, and a suitable address, which was read by the chairman. In returning thanks, Mr. Richard Jones delivered an impressive and eloquent address. The different vicissitudes which had met the church and congregation from his settlement among them nearly eight years ago passed under review. His opposition to Chartism had nearly cost him his life, and proved a source of great danger to him. The difficulties of his position were now removed to a considerable degree, but, it seemed to him that it was his Master's will that he should remove to another part of his vineyard. On behalf of himself and his beloved partner he sincerely thanked for the great kindness and liberality which had been manifested towards them by all classes on the present occasion. He concluded by assuring the audience that he should ever continue to feel the deepest interest in their welfare, and that his prayers should constantly ascend to God on their behalf. The meeting was subsequently addressed by Messrs. Ridge, Kendle; Jones, Tredegar; Jeffreys, Penycuik; and Rowlands, Pontypool; all of whom delivered very eloquent and powerful addresses. The departure of Mr. Jones was considered as a public loss, and eulogies pronounced on his character were all well deserving. Thanks were voted to the chairman; after which Mr. Ridge prayed for the church at Sirhowy, and Mr. Rowlands invoked the divine blessing on Mr. Jones and his family. The proceedings lasted three hours, and the meeting separated at a few minutes past ten.

RECOGNITION SERVICES AT ALBION CHAPEL, SOUTH-AMPTON.—On Wednesday, April 29th, the Rev. Thos. Pullar, late of Gateshead (formerly of Glasgow), was publicly recognised as pastor of the congregation connected with the above chapel. The Rev. T. Adkins commenced the service of the day by reading the Scriptures and offering prayer. The Rev. Dr. Massie (of Manchester) delivered the introductory discourse on the Constitution of a Christian Church. The Rev. E. Giles (of Newport) proposed the usual questions, which were

responded to by Mr. Isaac Fletcher, on behalf of the church, stating the objects contemplated by the formation of a second Congregational church in the town, and the circumstances which led to the unanimous choice of the Rev. T. Pullar as the first pastor; and by Mr. Pullar, who gave an outline of his personal and official history, with a statement of his views in assuming this pastoral charge. Mr. Giles having offered special prayer for the pastor and the people, the Rev. Dr. Bennett (of London, formerly of Romsey) gave the charge to the minister, marked by practical good sense, and a deep impression of the duties and responsibilities of the Christian ministry. The Rev. T. Mann (of Cowes) concluded by prayer, and the Rev. Messrs. Lumb (of Bittern), Ford (of Alresford), Johnson (of Basingstoke), Lloyd (of Lymington), with other ministers, took part in the devotional services. As it was anticipated that the attendance in the evening would be greater than could be accommodated in Albion Chapel, the minister and deacons of the Above Bar Chapel kindly granted the use of their chapel for this service; when the Rev. James Hill (of Clapham) preached to Mr. Pullar's church and congregation on their duties to the minister. The discourse was marked by a deep tone of piety and earnestness; and the subject, "Prayer," was peculiarly suitable as the closing service. The devotional services were conducted by the Rev. Messrs. Thorn, Pullar, Hartley, Yarnold, and Stevens. Between the services about fifty ministers and friends dined at the Clarendon Hotel, when the Rev. T. Pullar took the chair; and after the removal of the cloth, the meeting was addressed by Drs. Bennett, Massie, and other friends. The Rev. Thos. Adkins and the deacons of the Chapel Above Bar were present, and cordiality and kindly feeling were reciprocated between the ministers and the office-bearers of the two churches. The engagements of the day were preceded by a special prayer-meeting held on Tuesday evening in Albion Chapel, when Dr. Massie gave a powerful and appropriate address. The whole of the services were marked by seriousness, joyousness, and Christian kindly feeling; and the occasion will be looked back upon with pleasure, not only by the regular attendants at Albion Chapel, but by all who took part in or witnessed the proceedings.—*Hampshire Independent*.

SPALDWICK, HUNTINGDONSHIRE.—THE VOLUNTARY PRINCIPLE.—On Monday afternoon, the 20th ult., a meeting was held in the Old Dissenting Chapel, at Spaldwick, to take into consideration the propriety of enlarging the old chapel or building a new one, in order to afford better accommodation for the present congregation. After some deliberation, in which Mr. Habershon, architect, of St. Neots, expressed his opinion that it would be exceedingly unwise to expend money on the old building, which had stood bordering on two centuries, it was resolved to erect one entirely new, with a commodious schoolroom adjoining thereto. The friends immediately came forward in a most liberal manner, and, before the meeting separated, upwards of £260 were promised, including £50 raised by a penny-a-week subscription, all of which will be available by Midsummer next. The extreme estimated expense is £500, and we are all resolved, if possible, there shall be no debt remaining when the chapel is opened; our prospects are good. A public tea was kindly provided by eight ladies, the proceeds of which were applied to the building fund. Messrs. Wright and Millard, from Huntingdon, enlivened the meeting with suitable addresses.

MONMOUTHSHIRE WELSH INDEPENDENT ASSOCIATION.—The annual meeting of this Association was held on the 6th and 7th inst. The Rev. R. Jones, Sirhowy, presided. A friendly address to the Welsh ministers of the different denominations in the United States of America, on the subject of Oregon, moved by Mr. E. Jones, Tredegar, and seconded by Mr. D. R. Powell, Hanover, and supported by Mr. E. Griffith, Swansea, was unanimously adopted. A committee was appointed to promote the circulation of English and Welsh tracts on the Anti-state-church question. Very eloquent and impressive discourses were delivered in the course of the two days, by Messrs. Havard, Tredegar; Jacobs, Swansea; Edwards, Aberlare; Rees, Llandovery; Ellis, Mynyddislwyn; Jeffreys, Penycuik; Lawrence, Llantrissaint; Ridge, Kendle; Davies, Joppa; Jones, Sirhowy; Hughes, Dowlais; Davies, Cwmaman; Rees, Bethel; Thomas, Rock; and Hopkins, Fretower, all in Welsh; and by Griffiths, Hay; Jones, Tredegar; Griffiths, Swansea; and Davies, Blackwood, in English. Our English friends must not suppose that all the above number of speakers preached in the same place, otherwise the different meetings would have been equal to those of the Puritans in length.

WHITBY.—The annual meeting of the North Riding Home Missionary Association, was held at Whitby, on Tuesday and Wednesday, April 28th and 29th. On the evening of the former day, the annual sermon was preached, in Silver-street Chapel, by Mr. C. Bingley, of Middlesborough. His subject was the prosperity of the Christian church. The devotional parts of the service were conducted by Mr. George Schofield, of Malton, and Mr. Henry Howard, of Rillington. At seven o'clock next morning there was a public prayer-meeting at the same place; and, after breakfast, the ministers and delegates assembled for the despatch of business, which was resumed in the afternoon. In the interval, they dined together (mustering about thirty) in the School-room in Cliff-lane. The whole expenses of entertainment, public and private, were hospitably undertaken by the friends connected with the chapel, so as not to trench on the funds of the association. Among the business transacted, was a petition to Parliament against the Charitable Trusts Bill. In the evening was held the public meeting, at which James Dunlop, Esq., of Malton, presided, and which was addressed by Messrs. J. C. Potter, secretary, G. B. Kidd, of Scarborough, G. Schofield, C. Bingley, S. Shaw, and J. Hardman, together with John Buchanan, Esq., treasurer, and Dr. N. Rogers.

TALYBONT, CARDIGANSHIRE.—Mr. Owen Thomas, late of Talysarn, Carnarvonshire, has lately taken the pastoral care of the Independent church at this place.

PRIMITIVE METHODIST MISSIONARY SOCIETY.—The annual meeting of this Society was held on the 11th inst., at Elm Chapel, Fetter-lane. The attendance far exceeded that of last year; Mr. T. Holliday, treasurer, in the chair. Mr. J. Garner, secretary, in his report, stated the following:—This Society has 75 mission stations at home and abroad, on which are employed 98 missionaries. Number of members on those stations, 7,589; which includes an increase of 444 for the year, exclusive, however, of the American district's increase, the report of which has not yet been received. Since the last May meeting, Mr. W. Fowler set sail for the United States; Mr. H. Green for New Plymouth (New Zealand); and Mr. W. Storr for Adelaide (South Australia). Mr. J. Wilson has been removed from the latter place to Sydney, New South Wales, where he had raised a society of 108 members. The increase of finance is £630; making a total of £2,873 8s. 1d. Ere the report is published, further increase is anticipated. Messrs. Broadway, Howcroft (from Essex), W. Garner, Osceft (from Sheerness), Ride, and Holroyd, addressed the meeting. Missionary toils and triumphs, popular objections to Primitive Methodism, the voluntary and anti-state-endowment character of the connexion, and resolutions to increased zeal, severally engaged their attention. To all acquainted with Primitive Methodism, it will suffice to say, that this meeting was emphatically a Primitive Methodist one!—*From a Correspondent.*

BRUNSWICK CHAPEL, MILE-END ROAD.—This spacious and beautiful place of worship, after having been closed for repairs, was re-opened on Tuesday evening last. The attendance was considerable, and several of the ministers of the district were present. The services were opened by Mr. R. Saunders, of Latimer Chapel, who read the Scriptures and prayed. Dr. A. Reed preached an instructive and powerful sermon from Romans viii. 28. A collection was made towards defraying the expenses incurred. The Church assembling in Brunswick chapel has been established upwards of two hundred years. Its first pastor was Dr. Thomas Goodwin. For the last 123 years it has had only three pastors—viz., Messrs. Richard-on, Humphreys, and Evans, the latter of whom has just resigned the pastorate. We understand that, during the month of May, Messrs. J. Vinay, H. S. Scaborn, John Robinson, Wm. Arthur, and G. G. Exall from America, will preach. It is expected that Mr. Talbot will commence his pastoral duties on Sunday next.

MR. GEORGE EMLYN REES, formerly minister of the Independent chapel, Bakewell, Derbyshire, and for the last five or six years pastor of the Congregational church, Worthing, Sussex, has gone over to the Church of England. He is shortly to receive episcopal ordination; and it is currently stated, that the scene of his future labours is to be the chapel of ease at Worthing.

LITERATURE.

THE PERIODICALS (MAY).

THE full report we gave at the beginning of the month, of the case Gathercole v. Miall, compelled us to defer our usual notice of the periodicals. The month has already more than half glided away, and the task remains undone. The magazines have been read, and many of them forgotten. To criticise their contents now will be as useless as it would prove ill-timed. A single word of recognition will be all that is appropriate; and this, with suitable apologies for our lateness, we hasten to give. The quarterlies will better bear keeping, as shrubs, when plucked, retain their freshness longer than flowers. We shall therefore make a start with

THE BRITISH QUARTERLY.—In allusion to a brief notice of the tracts published by the British Anti-state-church Association, we are quite willing to say, "Let by-gones be by-gones." The tone of that notice amuses us, haunted as we are by the recollection of the minatory front with which this project, when nearly arrived at the dignity of a prospectus, frowned authoritative rebuke upon all who, like ourselves, had inhibited the spirit of Young Dissent. Quarterlies, however, as well as smaller fry, must yield, in some measure, to the current of opinion; and events have happened since the birth of the *British Quarterly* which may well have modified the original intention of its conductors. Of the present number we can speak in high praise. The articles are all well written, and of unusual interest. The first, "The Priesthood of Letters," is masterly—we may almost say, brilliant, and is pervaded by a spirit of the most liberal philosophy. We have seldom been more gratified than we were with the perusal of it. It contains some large views of things—develops principles of sterling worth, and is given in a style which fascinates the reader. "Festus" is also well done—discriminating, genial, and itself poetical. "Journalism in France" is a long paper of singular ability and interest, evidently penned by one who knew all that his work required at his hands. It has the merit, besides, of being peculiarly well-timed, for the abundant information it supplies, within a small compass, is just what educated Englishmen of our own day will value. "Dr. Whately and the Evangelical Alliance" is the least satisfactory, in our judgment, of all the papers contained in the present number. There is an air of superficial dogmatism about it which, however successfully it may dispose of common-place objections, will not avail with the reflecting to meet those misgivings respecting the alliance which an intimate appreciation of the unmechanical genius of Christianity would be apt to suggest. The May number, however, of the "British Quarterly," is the best which has yet appeared—and does honour to all concerned. We give a single extract where, had space allowed, we could have wished to give many.

THE PRIESTHOOD OF LETTERS.

Such, then, has been, and such is, the Priesthood of Letters. It is, in part, sincerely Christian; in a much greater degree it is hostile to Christianity, either in the shape of a philosophical theism, addressed to the educated, or of a more vulgar unbelief, addressed to the ignorant; and in a greater degree still, it may be said to be neutral on this subject, finding its abundant sea-room in the departments of politics, economics, criticism, and the literature of amusement. Combined, it is the most potent agency our world has ever seen—more formidable than the sceptre of kings, the decrees of cabinets, or the enactments of legislatures. It flows on silently and ceaselessly, like the confluent waters of some mighty river, to which no stay may be given. It is everywhere imparting its tone to the thinking, the feeling, and the action of the enlightened portions of the human race; gradually penetrating the darkest recesses, and on its way to a universal ascendancy. Its good, as we have said, greatly preponderates over its evil; but as regards scriptural Christianity, it needs much in the way of correction, and much in the way of supplement. During the last two centuries, the power of the Christian priesthood has been on the wane, and the power of this new priesthood has waxed stronger and stronger. It is now time to ask, is this course of things to continue? If so, the issue can be no matter for conjecture. If not, from what quarter may we expect the better influence?

THE NORTH BRITISH REVIEW sustains its well-merited reputation. The articles in the present number are nine:—*History of Domesticated Animals; Leibnitz; Episcopacy in Scotland; Lord Campbell's Lives of the Chancellors; Annals of the English Bible; British and Foreign Agriculture; Geology of Russia; Free Church Sites; and the War on the Saddle.* We shall remark only on the last two. The refusal of sites for the erection of free churches has been the form in which this recent incorporation of *de facto* voluntaries have been destined to try the strength of their principles by bitter persecution. The article brings before us many affecting illustrations of this fact, and comments upon them with ability and moderation. It would seem as if the Free Church were smitten with judgment for having in its first hour of trial quoted the aid of the great ones of the earth. Dr. Chalmers, as spokesman for the body, relied too hesitatingly upon the omnipotence of truth, and turned too slavishly to conciliate the goodwill of the aristocracy. He has his reward. That "arm of flesh" which he leaned upon with fawning and flattering has been the first to uplift itself in revenge of the Disruption. Well will it be, if painful experience shall at length teach the leaders of this movement, that there is no way to the heart of a people so direct as the faithful and energetic proclamation of the gospel—and that there is no earthly power to which the church can look for support and defence comparable to the affection of the common people. Nothing but evil ever came from running after the aristocracy. "The War on the Saddle" is chiefly narrative—gleaned, of course, from official documents, and hence, exceedingly laudatory of British disinterestedness. We are grieved to observe the *North British* falling in so readily with all the military cant of the day. It is, perhaps, but another sign of the aristocratic tendencies of the Free Church party, but it is a most mournful one. We give the concluding paragraph as a specimen:—

THE CHRISTIAN STATESMANSHIP OF HARDINGE.

But, whatever doubts may be current regarding the worldly wisdom of that forbearance which has induced Sir Henry Hardinge to restore the sovereignty of a conquered nation to the throne, from which a world would have hurled him, none can question the virtue and nobility of an act so illustrative of the "might of mildness"—an act so honest, so chivalrous, so worthy of a Christian statesman. It is equally certain that, if the hopes of the Governor-general regarding the formation of a Sikh Government, capable of restoring the Punjab to a state of permanent order and tranquillity, be not disappointed, the course which he has adopted must be acknowledged, by all competent parties, to have been the best which he could have selected. All depends upon the solution of the doubt contained in that conditional monosyllable. Any great measure affecting the future destiny of the Punjab, to which, upon entering that country at the head of a victorious army, he might have resorted, would have been open to very serious objections; but this may with truth be said of the measure to which he did actually resort—and it can be said of no other course which the Governor-general could have followed—that whilst, if successful, it is unquestionably, for reasons which we have already stated, the wisest and most politic course, it must ever, whether successful or unsuccessful as regards its immediate results, not only be looked upon by all people and all generations as an act of surpassing clemency and chivalrous virtue, but be regarded, by all who have watched the course of human events, and marked the hand of the Divinity which shapes all our ends, as one which must eventually enhance the prosperity, as it ever will the reputation, of the British power in the east.

Our supplement of Monday last, with reports of the meetings of the British Anti-State-Church Association, of the Sunday-school Union, and of the British and Foreign Sailors' Tract, Wesleyan Missionary, and Bible Societies; will be forwarded to any of our subscribers who may not have received them, on the receipt of six postage stamps.

Our number for May 6th, containing the verbatim report of Sir Thomas Wilde's speech, and the separate decision of the Judges in the case of Gathercole v. Miall, may also be had direct from the office.

ADVERTISEMENTS.

This day is published, price 6d.,

THE TRUE SUCCESSION: a Sermon, preached before the London Missionary Society, May, 1846, by the Rev. J. H. C. MUMFORD, D.D., Minister of the Scottish National Church, Grosvenor-court, Little Russell-street, Covent-garden.
London: GEORGE VIRTUE, 26, Ivy-lane; Dyer and Co., 24, Paternoster-row; Strand, Blackfriars-road; Edmunds, 151, Strand; and Shaw, Southampton-row.

HOME MISSIONARY SOCIETY.

THE TWENTY-SEVENTH ANNUAL MEETING of the Society will be held at EXETER HALL, Strand, on TUESDAY EVENING, MAY 19, 1846. THOMAS CHALLIS, Esq., Alderman, will preside. Chair to be taken at six o'clock precisely.

Tickets of admission may be had at the Society's Rooms, Congregational Library, 4, Blomfield-street, Finsbury; at Mr. Snow's, 35, Paternoster-row; and Messrs. Nisbet's and Co., Berners-street; on and after the 8th of May.

EDW. ALEX. DUNN, Secretaries.
ALGERNON WELLS,

LONDON PEACE SOCIETY.

THE THIRTIETH PUBLIC ANNIVERSARY of the LONDON PEACE SOCIETY will be held in FINSBURY CHAPEL, Moorfields, on TUESDAY Evening, May 19th, 1846.

CHAS. HINDLEY, Esq., M.P., President of the Society, is expected to take the Chair, at Six o'clock.

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35	20	15	0	26	14	2	5	19	2		
40	23	8	4	29	18	4	6	10	0		
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	32	17	6	38	19	2	6	1	8		
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The London Directors will receive Proposals and Appearances daily. The Eighth Annual Report is now ready.

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DEATH BY THE LAW.—This all-important subject is fully treated in all its relations—religious, moral, and social—in No. 7 of "THE TOPIC."

* In consequence of the great interest excited on the subject, this number (price 3d.) is published earlier than usual, and the public and the trade can now be supplied.

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"Those who have read the articles of which it is composed cannot have failed, unless from their own fault, to perceive that they are strongly marked with the traces of vigorous thought, relieved by a chaste and easy style, and beautified occasionally by well-selected metaphors. We are well pleased to find that they are again 'cast upon the waters' in this new form, and we sincerely hope that they have not been cast there in vain."—*Bradford Observer.*

"This book is admirable in itself, and, published at any time, would have deserved a large share of public attention. But at present, when the endowment and voluntary principles have been brought into active conflict by the measures of men in power, the appearance on the field of such an auxiliary of the good cause must be hailed as particularly fortunate and opportune."—*Edinburgh Chronicle.*

"The little volume before us is a book, if not the book, for the times; it views the subject all round, and penetrates through it; it is marked by earnestness, and a purpose, and should be in the hands of all who would take part in the great and glorious struggle for the true and the right."—*Oxford Chronicle.*

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